

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

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SOUTHERN BAPTIST CONVENTION

(Reported by Reverend Walton E. Lee)

St. Petersburg, Fla., May 11, 1932.

Some apprehension was felt as to the attendance at this meeting of the Convention, the place being so far to one side of the territory, varying estimates having been ventured. But all anxiety was dispelled when at the opening hour it was seen that the large municipal auditorium was full and the throng still pressing in. It looked like the Convention meeting in the centrally located cities. The W.M.U. Convention, during the three days previous had brought a large delegation of the women to the city, which having closed at last night's session, enabled them to be present at this opening session, which had not been so in previous years, the periods of the meetings of the two Conventions overlapping.

Sunrise Prayer Service

The first day of this session was opened with a sunrise prayer service in the spacious auditorium of the city's million dollar pier, at which fully one thousand were present. It was indeed an impressive occasion as the crowd looked at the rising sun seemingly out of the "mighty deep." One was made to exclaim, "The heavens declare the glory of God and the firmament showeth His handiwork." The service was led by Dr. F. F. Brown bringing a heart-stirring message, exhorting that there be an humbling of ourselves in earnest prayer for God's blessing upon the Convention and in the days ahead of us.

Opening

Promptly at the fixed hour of beginning, B. B. McKinney, of the Music Department of the Southwestern Seminary, who had charge of all the music of the Convention, led in the singing of a number of the old hymns and Dr. Dr. J. H. Buchanan, of Arkansas, conducted a devotional service, emphasizing being filled with the Spirit. Dr. Truett led in prayer.

The President's Address

The President, in his annual address, made mention of the Convention meeting in a tourist city, in and around which are many points of interest and beauty and that it will be necessary for all to restrain themselves and full attention be given to the work of the Convention and an earnest urge was made so to do. Dr. McGlothlin's address was brief but very much to the point, emphasizing that at this time there are several things of tremendous need. First, to recognize that our people, among whom have been some of the largest contributors, are no longer able to contribute as formerly. Second, to balance our budgets in every department of life. Third, a great revival of religion from the largest city church down to the smallest church in the remotest section of the country. Fourth, to get all selfishness out of us.

Organization

At the hour of organization the secretaries announced an enrollment of 1790 messengers, which

is only 507 less than at the opening session last year in Birmingham. This shortage is explained in a different method of representation adopted in the last Convention. A number of former outstanding men of the Convention are present but not messengers. An organization was now effected by electing Dr. W. J. McGlothlin, President; Drs. A. J. Barton, North Carolina; J. R. Jester, North Carolina; J. W. Philipps, Alabama; and Bob Daniels, Florida; Vice Presidents; Drs. H. C. Moore and J. H. Burnett, Secretaries.

Address of Welcome

The Convention was welcomed to this unusually interesting city and for the third time in its history to the State of Florida by Pastor James F. McNew, of the Fifth Avenue Church of this city, in a very unique address. The response was made by Dr. W. C. Boone, President of the University of Oklahoma.

Visitors

Among those presented to the Convention as visitors was laymen C. J. Coyle, of Ft. Lauderdale, Fla., who is in his 99th year, and mention was made of the presence of a boy from Arkansas age 12, as the youngest member of the Convention.

Dr. J. W. Brougher, of Boston, represented the Northern Convention and addressed the Convention. His address elicited at intervals hearty applause, as he stressed the fundamental truths held by Baptists.

A digest of the address appears in this issue.

Lindbergh Telegram

A resolution was adopted, introduced by W. D. Upshaw, instructing the secretaries to send the Lindberghs a telegram of condolence in the loss of their child, the news having come through the Press and over the radio of its death.

Centennial Service

This is the one hundredth anniversary of the writing of "America," one of the nations popular hymns, the author of which was a noted Baptist minister; time was given to a celebration of the event. A brief biography was read by Dr. E. O. Sellers, of the Bible Institute, and two verses of the hymn was sung by the Convention.

The Convention Sermon

Preceding the annual sermon preached at this time by Dr. Marshall Craig, of Texas, was a season of prayer in which a number led. This session is marked by more prayer than is usually the case. The subject announced was "The Primacy of the Spiritual." Text, Hosea 10:12, "For it is a time to seek the Lord."

The sermon is printed elsewhere in full, so a digest is not attempted.

The great throng lingered, though the hour was late, and listened with rapt attention.

Afternoon Session—First Day

Several songs sung heartily by the gathering crowd and a prayer led by J. B. Lawrence constituted the devotional service of this session.

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FROM THE NORTHERN AND SOUTHERN HEMISPHERES

(By Dr. Rushbrooke, General Sec'y, Baptist World Alliance)

Goethe's Internationalism

The centenary of the great German poet has evoked many notable utterances. Sir John Simon made a fine speech in London in which he recalled an utterance of Goethe, saying with truth that "it would not be a bad motto for Geneva." The words he quoted are:

"How could I take up arms without hatred? How could I hate without youth? I have never shammed. I have never given utterance to what I have not experienced. I have composed love songs when I have loved. How could I write songs of hate without hatred? And between ourselves I did not hate the French, though I thanked God when we were free of them. How could I, to whom culture and barbarism are alone of importance, hate a nation which is the most cultivated on earth, and to which I owe so great a part of my own possessions? There is a stage where national hatred vanishes altogether and where one stands to a certain extent above the nations, and feels the weal or woe of a neighbouring people as if it were one's own."

"Best Year" in Holland

The Rev. J. W. Weenink writes in a letter to me: "You will be pleased to be informed that 1931 was the best year for baptisms we ever had. The number was 307. The membership of our Union is over 4,000 now, namely 4,020. Our Christmas number had a sale of 21,500. It was enthusiastically recommended by our leading daily press as a 'model of a Christmas number!' Our Easter magazine enjoyed a great welcome also. It had a circulation of 10,000 copies. We use the biographies of the World Alliance for these publications—and you will be glad to know that the public press pays attention to them."

Foreign Mission Work of Danish Baptists

It is not generally known that from the year 1927 Danish Baptists have sustained their own foreign mission work. In earlier years they contributed their funds and their workers to British, Swedish or other missionary societies; now they have their own staff of six (including two missionaries trained in the University of Copenhagen, and two nurses) in Urundi, Belgian East Africa. During the first three years of the separate enterprise there were no baptisms, but in the fourth year about one hundred converts were baptised and a church organized. The outlook is extremely encouraging.

A Distinguished Scottish Layman on Baptist Liberty

Sir Adam Nimmo, K.B.E., presiding at the centenary services of the Adelaide Place Baptist Church, Glasgow, delivered a remarkable speech, from which I take the following extract:

"The position of the Baptist Church has always been misunderstood. It is thought to be narrow and bigoted, folding a people of little or no vision and of contracted religious sympathies. To my mind the very opposite is the case. As a Baptist I feel that I stand in a wide and healthy place. I hedge myself round with no special tenets of creed, and allow to everyone the same liberty of thought and action as I claim for myself. I interpret the New Testament in its broadest and most sympathetic sense, and in doing so I do not ignore the light thrown upon it by modern scientific research in whatever direction it proceeds. The limitations imposed upon my mind and conduct are only those imposed by the New Testament itself. Believing these things as I do, I invite a union of the churches upon my foundation and not upon theirs; and I believe that if ever there is a complete union of the churches, it will be and must be some on very simple form of an affirmation of faith such as the Baptist position provides and makes possible. I am encouraged in persevering on my way by my knowledge that I have the longest spiritual ancestry behind me, inasmuch as my desire is that I should be directed by the faith and practice of the Apostolic Church."

Ex-Governor Neff as College President

The presidency of that very important educational institution, Baylor University, Texas, has been accepted by ex-Governor Pat. M. Neff. Mr. Neff is a most capable and energetic Baptist layman, who enjoys the strong confidence of the churches throughout his State. He is also known in the wider circles of the denomination; and is (among other things) a member of the Commission on Temperance which is preparing a report for the approaching World Congress.

President Neff is a graduate of the University of which he has now become the executive head.

"Every Possible Baptist to Berlin in 1933"

This is the slogan of a committee on travel plans representing the Southern Baptist Convention (U.S.A.). The Chairman is Dr. H. L. Wilburn, and the other members, Mr. Robert H. Coleman, Dr. Hight C. Moore, President W. J. McGlothlin, and Dr. Arch C. Cree (Secretary). The committee has made astonishingly favourable arrangements with the North German Lloyd Company for transportation. Return tickets from New York range from 215 marks, covering the direct journey to Berlin and back, to 637 marks, which covers an extended trip to Egypt and the Holy Land. There are several intermediate possibilities, one of them including a tour of the Rhine, Paris, London, the Shakespeare country, etc.; this costs only 322 marks. Even though the "tourist class" is used, one is amazed at such low charges. The committee of the Southern Baptist Convention is to be congratulated on what it has done to make it possible for people of limited means to attend. Evidently, Berlin may expect a large body of Baptists from that Convention.

South America Getting Ready for Berlin

The Baptist Convention of the River Plate Republics has nominated the Rev. Juan C. Varetto as official delegate to Berlin in August 1933. Mr. Varetto is a well-known and influential preacher in his own land, and a Vice-President of the Baptist World Alliance. The newly-elected President of the River Plate Convention is the Rev. Carlos de la Torre.

Heavy Loss to Australian Baptists

Australian Baptist papers are filled with references to the late Rev. Joseph Hunter Goble, of Footscray, Victoria. Nearly forty years have passed since he entered upon his pastoral work in Footscray. He filled a great place in the life of the Australian Baptists. He was a steady champion of cooperation, serving on the Foreign Mission and other Committees, and doing much of the pioneer work which prepared for the founding of the Baptist Union of Australia. Of that Union he was elected the first President, the second being Mr. Stow Smith, of Adelaide, a Vice-President of the Baptist World Alliance. Mr. Goble was held in high honour throughout the Commonwealth of Australia, and heartfelt and eloquent tributes have been paid to his memory.

—BR—

ARE THE DAYS OF REVIVALS PAST?

—O—

Not infrequently we hear Christian leaders say "The days of revivals are past." Is this true? In the light of experience and observation as an evangelist, I am constrained to question, yea, to deny, the statement, and contend that the days of revivals are not over. It is as possible to have a revival today as when Paul preached on Mars Hill, provided God's people are willing to pay the price.

The Christian Business Men's revival at Chicago furnishes the most recent and best illustration of God's willingness and ability to send a revival even to so wicked a city.

In April, 1930, a group of Chicago's Christian business men met in the Capitol Building to pray for a revival. They gathered together regularly for nine months. Then met at a luncheon to discuss the possibility of a revival, the probability of a revival in Chicago, and the advisability of starting the work in the heart of Chicago's business activity, the Loop.

After earnest prayer and careful discussion they felt led to rent a theatre in the Loop and begin noon-day meetings for the up and out as well as for the down and out. They had opposi-

The Baptist Assembly will be in Hattiesburg at the Mississippi Woman's College July 24-29. A good program has been arranged. Good meals will be served. Each room has an adjoining bath. Afternoons will be given to recreation. Rates: By the day \$1.50, by the week \$6.25. If ten or more come from one church, the rate will be \$5.00 per week each. Children under ten years of age half price, where they sleep with someone, or full price where bed is furnished. EVERYONE BRING LINEN.

tion to encounter, and criticism to endure, but God had spoken, and, like Abraham of old, they moved forward. On Tuesday (noon), January 6, 1931, the first service was held in the Garrick Theatre. From the outset the blessing and power of God have rested upon the movement. The attendance and interest have continuously increased. The meetings have been carried on every day in the week (Saturday and Sunday excepted) for the past seventeen months. The attendance has been from 500 to 1,100. I have been there when as many as 300 were turned away. The average attendance is about 700.

These noon-day meetings, now being held in the Adelphi Theatre, are broadcast over Station WMBI. It is estimated that the audience in radio land numbers 100,000 daily.

Pastors and evangelists from various States in the Union and Canada have been asked by the Committee to do the preaching. It was the privilege and joy of the writer to be the speaker in January and March of this year. How I thank God for the opportunity to know and fellowship with these consecrated business men.

Thousands have been won to Christ in these services. Hundreds have been restored to fellowship with God and hundreds of thousands blessed and drawn closer to the Lord because of the meetings. Moreover other such meetings have sprung up in different cities due to the faith and work of these earnest Christian business men.

It has cost \$25,000 to carry on these noon-day meetings in the Loop for the past seventeen months. Not one offering has been taken in the theatre. The collection plates never passed there. This amount has been given by God's people.

Chicago has never seen nor experienced anything like this since the days of D. L. Moody. To me this is indisputable evidence of God's willingness and ability to revive His people and own and bless His word with the salvation of the lost.

Yes, I firmly believe that it is just as possible to have a revival now as when Paul preached on Mars Hill, provided we are willing to pay the price as set forth in II Chronicles 7:14: "If my people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Lord is the same yesterday, today and forever, therefore the days of revivals are not over.

We are told that the gates are closed to this field of service. They ARE shut to sensationalism, dogmatism, vulgarism, stereotypeism and formalism; but they are wide open to Scriptural evangelism. "The church must evangelize or fossilize," and she is fast realizing this fact. Pastors who have minimized evangelism and criticized evangelists, are now crying for a "Revival." If some of the pastors who have opposed evangelism should discard all members who were converted in revival meetings, they would not have enough left to stir soup for the Ladies' Aid. Evangelism is calling for men and women, Spirit-filled and Spirit-led; men free from sordid greed for gold; men fully surrendered to the task, and definitely endued by the Holy Spirit for the accomplishment of that task; men who have a real passion for the salvation of the lost, and a sublime faith in the power of Jesus Christ to save. God, make of us such men.

We have stressed organization, stewardship and Christian education long enough. Let us stress

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Housetop and Inner Chamber

Blue Mountain College sends program for commencement and invites all friends and particularly alumnae and other former students.

—BR—

Alabama's mission receipts for the year just closed were \$201,048.76—about \$6,500 more than Mississippi.

—BR—

Col. Raymond Robins and his wife have given to the federal government a 3,000 acre farm in Florida to be used as a bird refuge and for farm experimentation.

—BR—

President W. E. Holcomb, of Mississippi Woman's College, will deliver the commencement address to the graduating class of Belhaven College, Jackson, on Tuesday, May 31st.—M.

—BR—

Secretary H. L. Martin, of the Education Commission, spent May 8-9 in Pike and Copiah counties, delivering the commencement sermon at Osyka Sunday morning, preaching on "Christian Education" at Magnolia Sunday evening and addressing the graduates of the Hazlehurst High School Monday evening.—M.

—BR—

How often have the words of James come into our minds recently: "Be not many of you teachers, my beloved brethren, knowing that we shall receive the heavier judgment." In spite of James, more newspapers are started or proposed, and more people are coming forward with plans for the solution of all our difficult problems.

—BR—

How strange it is that so-called Christians should be profoundly interested in reducing taxes, building roads, restoring prosperity and "having a good time" while apparently they care little about training their daughters and sons for eternity. What are golf and bridge, dances and theatres, political rallies and extravagant dinners, Sunday "joy rides," and even family reunions to compare with the privileges and duties of the Kingdom of Heaven? "Beware lest thou forget the Lord, thy God!"—M.

—BR—

The Christian Index begins its leading editorial in a recent issue with the following striking paragraph: "Much is being said about our debts, little of which is complimentary. It is estimated that our local churches owe \$25,000,000; that our State agencies and institutions owe \$12,000,000; and that southwide boards and institutions owe \$6,000,000—a total of \$43,000,000, which is not so bad, if our investments in church buildings, schools, colleges, seminaries, hospitals and missionary propaganda have been wisely made. So far as we know, there is not a State in the entire country, with three and a half million population, in as good shape as Southern Baptists."—M.

—BR—

Sunday, May 1, marked the eleventh anniversary of Dr. Fred F. Brown as pastor of the First Baptist Church of Knoxville, Tennessee. During these eleven years, a half-million dollar church building has been erected and paid for, with the exception of a comparatively small amount; the church has averaged annually more than \$70,000 for missions and benevolences outside of Knoxville; 2,672 new members have been received. Of this number, twenty-three were received on the morning of Dr. Brown's anniversary and twenty-five were baptized at the evening service. Everybody in Knoxville, regardless of creed or color, loves "Fred Brown," as he is affectionately called.—Walter Gilmore.

—BR—

The Alabama Baptist gives these ten causes for the depression: They are (1) war debts; (2) stock speculators who in 1929 drew from sources of productive industry 15 billion dollars; (3) foreign bonds bought and sold by the international bankers amounting to many billions of dollars

and though the bankers made huge sums on the deals the bonds except those of England, France and Italy are not worth much, yet those who bought them are out the money; (4) the high tariff walls which all the nations have set around themselves and have thus prevented free trade; (5) the machine age which has brought about over-production which is the counterpart of under-consumption because unemployed men cannot buy; (6) installment buying (when times were good) whereby millions of people mortgaged their salaries and wages before they ever received them and hence nearly everybody was in debt; (7) women in industry who have taken all of the smaller clerical positions and left the men out of work; (8) the huge amount of money drawn from circulation by the purchase and upkeep of 26 million automobiles together with the taxation incident to building paved roads. Of course, no one would go back to the ox cart, yet automobiles have not added to the wealth of the country what they have cost; (9) by reason of conditions already mentioned, thousands upon thousands of banks have failed all over the country and this further depressed business and tied up multiplied millions of dollars of innocent depositors; (10) this led to fear and distrust and fear and distrust led to hoarding on the part of those who had any cash left.

—BR—

The record for number of suicides will probably be found greater for the past two years than any period of equal length in the history of our country. Most of these probably are caused by financial worries. Men get hysterical in the presence of unaccustomed burdens and difficulties, and think they will end it all by taking their own lives. Of course, every sensible person knows that this only brings on more trouble. Now, we are in the same dilemma denominationally. We are all having hard sledding. It is going to be extremely difficult to maintain all departments of our work. Suggestions of suicide are sure to be made; indeed have already been made. Like the crazed women in a famine, the denomination is threatened with the madness of eating its own children. It sometimes goes by the name of "elimination." The suggestion is made to "eliminate" this or that. It is just another name for suicide. You can amputate a body to death. Amputation is a dangerous business always, and particularly dangerous when vitality is low. Whether it is one of our State institutions or a southwide institution, a suggestion to discontinue this or that is just an expedient of desperation. Let us not resort to denominational suicide in a fit of hysteria.

—BR—

While the Relief and Annuity Board seeks to prevent need among preachers through the operation of the Service Annuity, it is by no means neglecting to promote the Relief Fund from which aid and comfort is given to a host of preachers and widows who are already in need. The Board has distributed to relief beneficiaries during the fourteen years of its life more than \$1,500,000.00. This year relief beneficiaries are receiving the aggregate sum of \$100,000.00. When divided among so many this is very inadequate help. The churches and individuals whom God has blessed with money should send to the Board special gifts for this sorely needed work. The regular funds distributed through the Cooperative Program are very insufficient. Increased gifts through the Cooperative Program and the added gifts of those who can make them will help the Board in this time of great depression to succor our old and disabled ministers and the widows of deceased ministers. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

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Sunday School Board's Report

The first report of the leading agencies of the Sunday School Board. The report was discussed by J. F. McGlothlin, of Alabama; J. N. Barnette, of the Administration Department; and W. F. Powell, the President.

Dr. Van Ness, in presenting the report, stated that the Board is \$30,000.00 better off in a financial way than at this time last year. This was due to the ability to collect many outstanding accounts of the Sunday school literature from the churches during the year. The Board has made contributions from its earnings to the work of the denomination during the year to the amount of \$467,715.17, which was distributed as follows: To the maintenance of the various departments of the Board Sunday School, B.Y.P.U., Church Administration, Daily Vacation Bible School, Student Field and Statistical work, all of which is distinctly promotional work, \$173,731.23; Cooperative Work with the State Boards, \$154,613.53; Direct Contributions to other agencies, \$38,327.44; other Convention agencies \$19,165.31; donations to State Boards and churches, \$67,266.41; special denominational work, \$14,611.25.

According to Statistical Secretary Alldredge's report, our Sunday schools made the greatest gains in enrollment during the past year. It has within the past ten years, 113,727, the total enrollment now being 2,952,910.

The Board continues its extensive and helpful work of issuing books, tracts and literature to inform, and indoctrinate our people.

Foreign Missions

In presenting the report of the Foreign Missions Secretary T. B. Ray calls attention to two very valuable missionaries who have died since the last Convention: W. Eugene Sallee and R. E. Chambers.

While the Board has been woefully handicapped by its greatly decreased receipts at home, its work on the foreign fields has been wonderfully blessed of God. During the past year our missionaries baptized 16,568, the largest number ever reported in one year, being more than our entire membership on the foreign fields twenty-five years ago. One missionary in Africa baptized 1,444, and another thousand is seeking baptism. They have left their idols and want to find the true and living God, but they do not know how to go about it. Will you not help them to find Him?

The growth of our foreign mission work during the past 25 years has been marvelous. In 1906 we had 214 churches with 12,894 members; now we have 2,681 churches with a membership of 169,311, of which 1868 churches are self-supporting. The native churches gave to the support of the work last year \$145,000 more than Southern Baptists gave to the support of the Foreign Mission Board in 1906.

In spite of the most drastic retrenchment during the past few years, the foreign mission debt has continued to climb until it is now a little less than \$1,145,657. The Board is facing now a serious crisis in the lean summer months. The banks have positively refused to lend the Board any more money with which to pay the incoming drafts from the missionaries. If some provision is not made immediately the credit of the Board will be ruined, it is said.

Within the past six years there has been a net loss of 127 missionaries. No field has been abandoned but the forces have been combined. The present budget is \$250,000 less than the one in 1931, and about \$600,000 less than it was six years ago. "The only open course," the report says, "is 'FORWARD'."

The address of Dr. Ray in discussing the report was a detailed statement of the Board's financial condition and an urge to the Convention to devise some way of relief. The discussion of the report by Dr. J. C. Turner, of Carolina, was an earnest plea that there be no abandonment of any of the fields as now seems necessary because of a lack of funds.

A number of the missionaries of the Board at home on furlough were presented and they brought

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THE PRIMACY OF THE SPIRITUAL

Southern Baptist Convention Sermon, St. Petersburg, Florida, May 13, 1932, preached by W. Marshall Craig. Pastor Gaston Avenue Church, Dallas, Texas.

Hosea 10:12. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." I have chosen, for our prayerful consideration, the brief statement contained in this verse: "for it is time to seek the Lord."

It was a dark day for Israel. The nation had grieved God. Genuine religion was at a low ebb. The Northern Kingdom was passing from an era of prosperity, under Jeroboam the II, to a time of adversity. One writer has given us a vivid description of the conditions, in these words: "The period was one of frightful violence and confusion; immorality, irreligion, superstition, panic, and despair contributed to the common misery and ruin." Israel's religion had degenerated into mere idol worship. "They sacrificed unto the Baalim, and burned incense to graven images." Idolatrous altars were multiplied in the land. Unspeakable sins were everywhere in evidence, the direct result of apostatizing from God to idols. Social standards were down, and certain religious restraints were ignored. The conditions were deplorable.

In such an hour, there emerges the spiritual prophet of God, Hosea, who puts the trumpet to his mouth and sounds the notes of warning and hope. This commanding and picturesque figure, numbered among God's illustrious, depicts in striking language the evils existing in Israel, and with unmistakable clearness he calls Israel's iniquity, unfaithfulness to God. The people's allegiance was divided between Jehovah and Baal. Ceremonial worship had been substituted for true repentance. Through this prophet of love, God reminds the wayward people what He had done for them in past generations, and now He desires of God more than burnt offering."

With a startling quickness, the prophet turns from his portrayal of the social corruptions of the times, to a clarion call to return unto God. The situation is bad, but not hopeless. There is one way to regain the favor of God, "Come, let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up." On and on, Hosea pleads with increasing tenderness, until he reaches the majestic statement, contained in the words of the text: "For it is time to seek the Lord."

Present-day conditions call us to an earnest consideration of the supreme importance of this appeal. The world is in dreadful turmoil. He who shows no sign of concern must be ignorant of the trend of the times. There are those who are outspoken in their convictions that we have come to a crucial period in the history of the world. We are groping today. Master minds are bewildered. We seem to have lost our way. Opinions clash and resound in this destiny-determining hour. Nations tremble on the threshold of momentous decisions. Individuals stand in awe as to what a day may bring forth. Many are breaking under the weight of responsibility, and others are snapping under the strain of uncertainty. The whole world, perhaps, was never more restless than now. We have, indeed, come upon perilous times. The solemnity of this day is everywhere felt. Human prescriptions fail to cure, and human instrumentalities seem impotent to guide us out of our confusions and distractions. Man's wisdom is woefully inadequate for this crisis. In our baffled condition, however, we are having valuable experiences. We are learning anew the value of courage, endurance, sympathy and self-denial. The loss of things has made us more fully appreciate the worthwhile realities of life.

Our age is one of marked material and scientific progress. We have gone so far in our scientific discoveries and inventions "that the mysteries of yesterday have become the commonplace of today's knowledge." Our apparent self-sufficiency has been appalling. We are in the grip of a glaring materialism; while worldliness continues its

onward march into the sacred portals of our homes and churches. Mr. Moody said, long ago, "Our nation is proud of its wealth and power, but these two things lead to worldliness, which is our greatest peril." In the rapid transition of our civilization, with extreme emphasis upon the material, there has been developing an acute situation, which is primarily due to a recognized spiritual declension. A spiritual drought is abroad in the land. The business depression is not half so fatal as the spiritual depression. A discriminating writer reminds us that, "The two religious poverties of the day are, the lost sense of God, and the lost sense of sin." As a whole, we have grown cold and indifferent, and, as a result, many of the ideals of former generations, which should be still our glory, are being trampled under foot. Our modern complacency is enough to break the heart of God. This is the day for us, when everything else has failed to give the desired relief, to turn again and magnify first things.

Surely, with these conditions easily recognized, no one doubts that it is TIME to seek the Lord. There is much encouragement for us, in our utter desperation, that so many are turning to the living God, who is our only hope. He is our one sufficient refuge and strength in this unmatched hour. A noble Texas layman tells of hearing an unbeliever say to two followers of Christ: I do not believe in your God; I do not believe in your Bible; but I say to you Christian men, if there is a God, you had better be calling the people back to Him." It is God that we need now. Dr. J. D. Jones relates George Barrow's story of the gypsies he met, and who said to him: "Oh, sir, do give us God, for we are sinful people! Give us God, give us God." Dr. Jones continues, by saying, Barrow was neither priest nor minister, and not knowing what to do or say, he flung some money to the children and departed. But the gypsies screamed after him, "We do not want your money, sir; we have plenty of money. Give us God! Give us God!"

Is it not time for us to set our hearts and souls to seek after Jehovah our God? If we seek Him with all our hearts we shall surely find Him. "Return unto me, and I will return unto you, saith the Lord of hosts." Mal. 3:7. God never fails to answer when His people earnestly call upon Him. We read in 2 Chron. 15:4, "But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them." There were many vexations upon the inhabitants of the country, "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." It was then that Judah rejoiced, for they sought God, and He was found of them. That is a beautiful and meaningful expression in Hosea: "I will be as the dew unto Israel." For the people to have the blessings of God they must return unto Him. That was the encouragement then, and it is our door of hope now.

"This, this is the God we adore,
Our faithful, unchanging Friend,
Whose love is as great as His power,
And neither knows measure nor end."

Let us have clearly in mind Whom we are to seek. This brings us immediately to a study of the Divine life of Jesus. His life was one continuous round of helpfulness, and John gives a broad sweep to his statement of fact, when he said: "Behold, the Lamb of God, which taketh away the sin of the world." His life is unparalleled among the nobility of earth. His supreme achievements, sublime humility, and wonder-working power, amazed His friends and bewildered His enemies. We are to seek Him, whose life's purpose might be summed up in the two brief statements, namely: "He went about doing good," and, "I am come to seek and to save that which was lost." We are to seek Him, whose incomparable life and teachings have inspired artists to paint their masterpieces, have called from the poets many expressions of surpassing grandeur, and have so thrilled the hearts of musicians as to cause them to produce their sublimest strains of melody. We are to seek Him, who was more than a teacher to those who companioned with

Him and rested in the secret of His presence; He was more than a preacher to those who heard His unforgettable sermons; He was more than a carpenter to those who saw Him with His tools; He was more than a physician to those who saw Him heal the sick; He was more than Master to those who saw Him calm the sea; He was more than a miracle performer to those who saw Him raise the dead; He was more than man to those who heard Him say, "Thy sins be forgiven thee."

We are to seek Christ, who is the solution of every grave and vexing problem. He, only, is the hope of a distressed world. An English scientist affirmed: "I want to say that my only hope for this poor old world, that is marching on to sobs and sighs and broken hearts, is the preaching of Jesus." An eminent Chinese educator, declared: "My only hope for my country—China—is Jesus." Mr. Gladstone wrote: "All I write, and all I think, and all I am, is based on my faith in the Divinity of the Lord Jesus Christ, the one Central Hope of our poor wayward race." If we seek to eliminate Christ, the clouds will thicken, problems will increase, degeneracy will abound, debauchery and all manner of sins will reach their hectic climax, and a world cataclysm will be inevitable. Surely, if man's extremity is God's opportunity, then "it is time for Thee, Lord, to work." We miserably fail when we look elsewhere for the help we need. Someone reminds us that one of the prevailing sins among the children of Israel was to place confidence in the power of surrounding nations to help them in their calamities, instead of trusting in the true God. Egypt, and not God, was frequently their refuge in times of distress. Isaiah says: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are strong; but they look not unto the Holy One of Israel, neither seek the Lord!" I fear I have gone elsewhere, many times, for the help I needed. My Egypt has been in numbers and human resources, instead of looking to the Lord for help. God constantly warns us against the fallacy of neglecting Him. "Without Me," says Christ, "ye can do nothing."

We are to seek this blessed Christ, who died on the Cross for lost humanity. It was on the Cross that love reached its highest expression. It is there that forgiveness stretches to the limit. At the Cross I experience salvation, with its rays of light flooding my soul. I will abandon all theories which reject the Cross. "Simply to Thy Cross I Cling." It has been well said: "The Cross is either final or futile." The apostles did not hide Christ behind a mass of beautifully spun theories, but preached without any equivocation. "Christ and Him crucified." The Saviour on the Cross is the only expiation of guilt; the only balm for the sorrows of the soul. "Behold what manner of love the Father hath bestowed upon us." "Angels rejoice to join in the song of praise which redeemed sinners raise to the Lamb that was slain. They desire to look into the unfathomable wonders of human redemption." Dr. Talmage, in speaking of the Cross, splendidly says: "Poets have sung its praise. Sculptors have attempted to commemorate it in marble; martyrs have clung to it in fire; and Christians, dying quietly in their beds, have leaned their heads against it. May all our souls embrace it with an ecstasy of affection!" How ineffective will be our preaching, unless we hold up before the world the crucified Saviour. Mr. Ryle was none too emphatic when he said: "Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hot-bed for formalism, a joy to the devil, and an offense to God."

"There was One who was willing to die in my stead, That a soul so unworthy might live,
And the way of the Cross He was willing to tread,
All the sins of my life to forgive."

They are nailed to the Cross, they are nailed to the Cross,
Oh, how much He was willing to bear,
With what anguish and loss Jesus went to the Cross,
But He carried my sins with Him there."

We are to seek this same Jesus, who is alive for evermore. Marvelous truth, Christ lives! The glad resurrection morning brings us to the triumphant moment of our faith. Jesus did not count Himself the victim of a tragedy, when He died on the Cross, for He knew that He would emerge the victor over the grave. He conquered every enemy, even the last great enemy—death itself. A darkness pervaded the land in the hour of the crucifixion, but that darkness was soon dispelled and a new glory filled the earth. Paul came to a grand climax in his reasoning when he said: "But now is Christ risen from the dead, and become the first fruits of them that slept." "Calvary's meaning is now made plain. Tell the glad news, everywhere, Christ is alive; and, glory to His Name, He is alive for evermore."

I have read of a brave Highland chief who fell wounded. Upon seeing their chief fall, the clan wavered, and thereby gave the enemy the advantage. The old chieftan, so states the writer, beholding the effects of his misfortune, lifted himself on his elbow, while the blood gushed from his wounds, and shouted to his men: "I am not dead, my children; I am looking at you to see that you too see that you do your duty." This word from their leader, revived the sinking courage of the brave Highlanders, and aroused them to put forth their mightiest efforts to win the battle. The death of Christ on the Cross left the disciples a discouraged group. They were ready to go back to their old fishing nets. The battle seemed lost. Hope had vanished. But the resurrection truth rekindled the fires of faith and enthusiasm. This Christ is alive, and is looking at us today to see if we do our duty.

"Hallelujah," they cry,
To the King of the sky,
To the great everlasting I AM;
To the Lamb that was slain,
And liveth again
Hallelujah to God and the Lamb."

How wonderful is this Gospel. It is time to sound forth, with renewed emphasis, the whole Gospel of Christ. If we do not preach all of the Gospel, we shall soon not preach any Gospel at all. We do not need any revised Gospel, but we do need the old-time Gospel revitalized. We must adhere undeviatingly to the eternal truths of God. If we countenance any aberration from the message of Christ, worse than failure will be our portion. One writer has brilliantly said: "The pierced hands are no myth, the broken heart is no accident, the substitutionary death is no theory, the open tomb is no fancy, the resurrection of Jesus Christ, His ascension and the coming of His Spirit, are no superstitious ideas, but facts that the ministry and the Church should still give to the world. With this clear in his mind and heart, the apostle Paul said: 'For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel.' We need to heed the apostolic command, 'Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.' Col. 1:23.

"Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming—O, glorious day!"

With this message, and spiritually equipped messengers, we can soon be back on the highway of supreme achievements. The enrichment of the spiritual life is pre-eminent. Finely phrased sentences and eloquent flights of oratory will never win without lives of deepest spirituality. How to overcome what seems to be a spiritual stagnation, is our chief concern. Spiritual fires have

been burning low. The hour has undoubtedly come to give primacy to the spiritual. A sacred responsibility rests upon us, as "Comrades of the Cross," to see that these fires are rekindled. Spiritual power is the fundamental need of the hour. When spirituality wanes, every cause of Christ will immeasurably suffer. The spread of Christianity is dependent upon our right relationship to Christ. "The church needs new life, more than new methods; a new consecration, not new doctrines." What shall we profit if we gain numbers and not have a regenerated membership? You are, perhaps, familiar with those words of Livingstone, "Who earnestly sought to avoid a large church of nominal Christians." He said: "Nothing will induce me to form an impure church. Fifty added to the church sounds well at home, but if only five of these are genuine, what will it profit in the Great Day?" Disintegration will surely follow, as night the day, if we do not magnify first things. A lack of spirituality strikes hardest at the growth and power of the church. We cannot substitute "form for faith, intellectuality for spirituality, social betterment for regeneration," says one, "without disastrous results." Plans and methods, however perfect, will mock and shame us, if we are not spiritually fortified. We are finding there is no golden tomorrow for us unless our lives are "hid with Christ in God." There is no other way to extend His Kingdom. God is unquestionably calling us back to the supremacy of the spiritual.

If this, then, is our most urgent need, how are we to have this spiritual equipment? What are the essentials in growing a life, deeply spiritual? I propose, for your earnest consideration, four essentials. First, a life of communion with Christ; Second, a life of faith; Third, a life of consecration; Fourth, a life that has experienced the power of the Holy Spirit.

Prayer is both an imperative necessity and a priceless privilege. He who prays little will accomplish little. Jesus tells us that "Men ought always to pray, and not to faint." The secret place is too often neglected in our mad rush to give attention to incidentals. In many homes the family altar, where hearts are lifted in sincere prayer and God's Word is devotedly studied, is not even a memory. A visitor to our country, after an absence of several years, was heard to remark: "Many changes have taken place in America, but the most pronounced change, it seems to me, is this: America has evidently forgotten how to pray." A failure to pray will lead to every conceivable sin. Dr. Conrad, in his recent book, makes this impressive observation: "If this world had been a praying world, there would not have been the breakdown which the world has witnessed. Moral breakdown never comes without prayerlessness preceding." Prayer would work miracles today, as of old. The greatest thrill of all is the thrill of answered prayer. In every age, when mighty revivals have swept over the land, God's people had first fervently prayed. It is in answer to prayer that labourers are sent forth into the harvest. "Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9:37, 38. It is in answer to prayer that churches are revived; missionaries are kept at their posts of duty; souls are won to Christ, and the heart is filled with peace. Agonizing intercession will bring victory to all of Christ's causes. Prayer will break the binding fetters of materialism, skepticism, and covetousness, which threaten the progress of the churches. That is a wonderful promise in Jeremiah: "Call upon Me and I will answer thee, and show thee great and mighty things which thou knowest not." Christ's people should be distinguished for their much praying. We must be much with Christ in prayer before we can count much for Christ in holy living and service. Adoniram Judson surely realized this when he said: "Let my life be a life of prayer." Another missionary is reported to have said: "I do desire

to say, gravely and earnestly, that my missionary life has been successful so far as I have been prayerful, and non-successful so far as in prayerfulness I have been lax." Anything that enervates our prayer life has no place in the heart of a Christian. We grow spiritually by taking plenty of time to commune with Christ, and let Him speak to us through the Book of books. Every difficulty will fade away, if we "Pray without ceasing." There can be no spiritual tides apart from prayer. If we humbly confess our sins and live much with Christ in prayer, we shall soon be on the road to the great spiritual awakening, for which our hearts devoutly yearn. It is time for churches throughout the land to awake and arm themselves with power Divine for the conflict against the increasing forces of evil.

"O, Church of Christ, awake, awake,
And arm thyself with His own power;
The hosts of sin are striving hard
To win the conflict of the hour.

O, Church of Christ, thy foes are great,
The battle calls for strength divine;
Omnipotence is thy defense,
Let all its power, its strength, be thine.

Then seek through prayer and the promised aid,
The arm of flesh is sure to fail,
But armed with God's eternal power,
The Church both must and shall prevail.

Then up, and to the battle's front!
Alert, and eager for the fray;
Strong in the strength of His great might,
Stand fast and watch and fight and pray."

The next essential in growing a deeply spiritual life is to seek the Lord in faith. Perhaps not in a generation has our faith been more severely tested than now. There are anxious members in every church who are asking us to pray that they lose not their faith. Faith is the guiding star to life's best. Let us remember that outstanding achievements have always been the results of sublime faith. Incredible victories have been gained when God's people wholly trusted Him. Those adventurous disciples who displayed marks of gallantry were men of faith. The same has been true throughout the centuries. "The recovery of triumphant faith is one of the supreme challenges to modern Christianity." If there has been a decadence in our work, it has been due to a lack of faith. "This is the victory that overcometh the world, even our faith." "Without faith it is impossible to please Him." With undimmed faith in the crucified and risen Saviour, the early disciples of our Lord went everywhere preaching the Word and they turned the world upside down. Like the heroes of long ago, we obtain "a good report through faith." Christ must surely marvel today at the weakness of our faith. I recently had my own faith strengthened by searching again the Scriptures. I turned to that story of Elijah, who sent his servant to look for a cloud in the sky. Not a cloud could be seen. Before the cloud appeared Elijah said, "Behold the sound of abundance of rain." But each time, until the seventh, the servant came back with the same report, "There is nothing." The man of faith was not to be discouraged, so he said, "Go again." The servant reported, after the seventh trip, "Behold, there ariseth a little cloud out of the sea, like a man's hand." That was enough for Elijah. "And he said, 'Go up, say unto Ahab, Prepare thy chariot and get thee down, that the rain stop thee not.' "And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain." I said, "O, God, give me that faith."

Then I turned and read, how Paul, at that terrible time of shipwreck, when all feared that they were doomed to destruction, called to them and said: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship."—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." I said again, "O, God, give me that faith."

(Continued on Page 10)

MURDERED BY SOCIETY

(By William James Robinson)

James Thomas and his wife had been looking forward to the day when they would make the last payment on their beautiful little cottage home. They had planted roses, shrubbery, vines, trees and borders of flowers so artistically about it that every passerby admired it. The grass was green and velvety in season, and several song birds nested in the trees while blue birds and wrens occupied the houses made for them.

Four little children were their priceless treasure and never ceasing delight. Mr. Thomas never left home without kissing each one tenderly and when he returned in the evening their joy knew no limit. Their gleeful acclaims were the sweetest music to his ears and made his home a heaven for his soul. Each evening he and his faithful wife would discuss plans for the welfare of their children. They lived for each other and rejoiced in the hope that they might be permitted to see their children grown, educated, happy, prosperous and useful citizens.

It was no small task for James Thomas to provide for his family. His was a strenuous life. But inspired at every turn by his beautiful, faithful and loving wife, and the hopes he entertained for his children, he toiled on. As the long, hot, vacationless summer drew to an end, he found himself depressed and weary all the time. Sleep brought little refreshment. He became alarmed. His wife could not conceal her anxiety.

Imagine, if you can, their feelings when the doctor told him he was tubercular and must go to a sanatorium. When it was decided that he should go, his wife resolved to bravely carry on. She was a true heroine. It was a bright September morning, the birds were singing, late flowers were still bright and fragrant, when he bade his family goodbye. But it was the darkest, blackest, saddest day that little family had ever known.

Mrs. Thomas' eyes followed her stricken husband as long as they could. When he waved his last farewell and was out of sight her heart almost refused to beat and an indescribable feeling nearly prostrated her. Summoning all her strength she cried out, "I must carry on for him and the children! I will not falter!"

The children returned to their play, but frequently through the evening one or another would ask, "Mother, why doesn't daddy come?" These questions were as rapiers in her heart, but she assured them that he would return some day.

Mrs. Thomas arranged for a friend to care for her children during work hours. Having secured a position in an office she went bravely to work. Events transpired rapidly. The news from her husband was never encouraging. Foreclosure on their home became inevitable—it was executed. Her own strength was failing. For lack of nourishment her children were fading and becoming nervous and irritable. Their poorly clad bodies and wan faces were eating her very soul out. She could return no calls, so callers ceased to come. Even her minister seemed not to care. A crushing loneliness and an ever darkening gloom enveloped her home and gripped her soul. She was battling with despair.

One evening she answered a vigorous rap on her door. "Prepaid telegram, madam!" said a messenger boy and hurried away. She knew its contents intuitively. Her fingers refused to break the seal for some time. Summoning all her strength and courage, she opened it and read: "Mr. Thomas is dead. How shall we dispose of his body." The inevitable blow had finally fallen. She was stunned, dazed, silent. Her eyes refused to shed tears and her lips refused to speak. For a time she walked aimlessly back and forth. Finally she cried out: "Oh, God; what shall I do?" and fell in a faint in a chair.

When she regained consciousness, she sent this message: "Bury him there." It was all she could do.

The news of Mr. Thomas' death was passed around among the neighbors. A few made formal calls. Her minister came and prayed with her, but his prayer seemed to her to be spoken in an unknown tongue. No deacon called, although

James Thomas, before his illness, was counted a valuable member of the church. The church members treated her sorrowful plight as a matter of course.

Mrs. Thomas was so badly stunned that she forgot to go to work or to inform her employers of her husband's death. When they learned of it they sent her a check for one hundred dollars and requested her to take two weeks vacation with pay. The sanatorium claimed all the insurance but a pittance.

The kindness of her employers was the only rift in the ever darkening and lowering clouds that had overshadowed her home for many long weary months. Her vacation was days of loneliness. Spasms of delirious grief would overwhelm her at times. Those who claimed her friendship when she was happy and prosperous seemed to have forgotten her. She longed, she hungered, she prayed for the sound of a truly sympathetic voice and the grasp of a friendly hand, but all in vain. She grieved, she agonized, she fought despair all alone surrounded by Christian homes. But she battled on.

Necessities—absolute necessities—seemed to avariciously eat away the pittance her employers and the insurance company gave her. The future was without a ray of hope; and she tried to blind herself to the inevitable, but all in vain—it would not vanish.

She moved into the cheapest quarters possible, but the spectre of despair would not depart. Finally, she wrote her pastor, giving him an idea of her needs. A small weekly dole was reluctantly granted her, but the Christian sympathy and love she so deeply longed for failed to come.

Another summer and fall had passed and winter's frightful blasts seemed relentless. Rent for two months was unpaid. She came home one evening, numbed by the biting cold, to find her dear little children hungry and shivering. The owner of the dingy quarters she occupied was a deacon in a nearby church. Something was tied to her door knob. With aching fingers she untied the string. She trembled as she opened it. "Your rent has not been paid for two months. You must pay or move." The devil himself must have been ashamed of such heartlessness.

She read these words without a tremor. She had suffered till she could suffer no more. Her heart was adamant. "It is no use," she moaned. She had lost the battle. Hope suddenly seemed to come into her soul and a new light into her face. She sang lullabies that bleak evening as her tired hands tucked each child in bed and she fondly kissed it good night. The children were cold and hungry, but her songs made them happy. They thought their mother had suddenly become an angel.

She sat silently and stolidly, and listened to their deep breathing till she was sure each one was sleeping soundly. Then with cat-like tread, she approached their beds, looked lovingly and longingly at each one, gently placed a kiss on each fair brow. She paused, then looked at them again, and then returned to her chair and wrote a note. Once more she gazed upon each one. She reached for a nearby bottle of poison, glanced at them again and stretched her weary body out in its accustomed place to rest. She drank the poison.

The next morning Mary, the eldest child, tried in vain to awaken her mother. Later in the day she told a neighbor her mother was asleep and would not wake up. This woman soon knew what had happened. The neighborhood was quickly aroused and gazed idly and morbidly on this scene of misery and squalor. The little children hungry, cold and frightened, wondered what it was all about.

The pastor and deacons who had so ruthlessly neglected this family now ordered an undertaker to give Mrs. Thomas a decent burial in the stranger's row. The funeral was perfunctory and cold.

The plight of the four penniless children caused an outburst of sympathy for them and they were placed in an orphan's home.

Such tragedies as I have depicted are being enacted every day in full view of Him who said: "Inasmuch as ye did it not to one of the least of

these, ye did it not to Me." What will be their answer at the last day? Truly, God is looking on.

"Murdered by society," is a fitting epitaph for Mrs. Thomas, and other countless thousands who have lost hope in the shadow of church spires. Kansas City, Mo.

—BR—

GREAT WORDS OF THE BIBLE

—O—

(By Harry L. Spencer, Hattiesburg, Miss.)
CHARISMA AND THE GIFTS OF THE SPIRIT

This word Charisma is translated gift, and is one of the noun forms of the verb which means to bestow favour and is akin to the word Charis, which is the one word in the New Testament translated Grace. In an effort to study the meaning of this significant word we will compare it with two other words which are also used in the New Testament and are translated gift. The word *doron* is used in Matt. 5:23: "If therefore thou art offering thy gift (*doron*) at the altar . . ." Then again in Luke 21:1: "And He looked up and saw the rich men that were casting their gifts (*ta dora*) into the treasury." Thus we see that this is the word used when men's gifts of sacrifice and worship are referred to. But when God's gift of salvation is spoken of in the Bible the word *dorea* is used. Thayer makes this distinction between the meaning of the two words, namely, that "*dorea* is a gift which is also a gratuity, hence of the benefactions of a sovereign; but that *doron* is a gift that becomes the recipient's abiding possession." One meaning God's gift of salvation, the other man's gifts to God.

Charisma then means gift also, says Thayer, but "denotes extraordinary powers distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine Grace (*Charis*) operating in their souls by the Holy Spirit." In Romans 12:6 "And having gifts (*Charisma*) differing according to the Grace (*Charis*) that is given to us, whether prophesy or ministry, or teaching, or exhortation, or rulership, or liberality." Then in 1 Cor. 12:9 he mentions the (*charisma*) gifts of healing, wisdom, faith, working of miracles, discerning of spirits, divers kinds of tongues, interpretation of tongues." These are some of the gifts which the Apostle mentions and always using this particular word to designate them. They are the gifts of grace, not for selfish satisfaction and enjoyment, but for the service of the church. Then in verse 11: "But all these worketh the one and the same Spirit dividing to each one severally as He will." So the Holy Spirit not only bestows these gifts as one of the provisions of the Marvelous Grace of Christ, but He is sovereign in their distribution. Herein we see in addition to the provision in the Grace of Christ for the salvation of the vilest sinner, the provision for the ultimate triumph of His Church. Why, then, could He not say the gates of hell shall not prevail against it? Let us then appropriate to ourselves Paul's words to Timothy, "Neglect not the gifts which is in thee . . . I put thee in remembrance that thou stir into flame the gift of God which is in thee."

—BR—

(Continued from Page 2)

evangelism, seek first the lost, and all these things shall be added unto us. Let us pay the price and then pray for and expect a God-honoring, Christ-exalting, Bible-reading, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven. Let us cry out

"Revive Thy Work, O Lord,
Thy mighty arm make bare,
Speak with the voice that wakes the dead,
And make Thy people hear.

Revive Thy Work, O Lord,
Disturb this sleep of death,
Quicken the smoldering embers now
By Thine almighty breath.

Revive Thy Work, O Lord,
And give refreshing showers
The glory shall be all Thine own
The blessing shall be ours."

—Harry McCormick Lintz.

(Continued from Page 3)

brief messages on their respective fields that are always of interest to the Convention.

President Hoover's Telegram of Greetings

The following telegram of greetings from President Hoover was read to the Convention by Dr. A. J. Barton and he was authorized to send the reply, which also follows:

DR ARTHUR JAMES BARTON

CARE SOUTHERN BAPTIST CONVENTION
ST PETERSBURG FLA

I WILL BE OBLIGED IF YOU WILL EXPRESS MY CORDIAL GREETINGS TO THE SOUTHERN BAPTIST CONVENTION NOW IN SESSION AND MY DEEP APPRECIATION OF THE IMPORTANCE TO THE NATIONAL WELLBEING OF THE SERVICE OF THE CHURCHES IN THE SPIRITUAL LIFE OF THE NATION STOP I DO PRAY THAT THE DELIBERATIONS OF YOUR CONVENTION MAY BE FRUITFUL OF WISE COUNSELS FOR THE BENEFIT OF YOUR COUNTRY.

HERBERT HOOVER

TO THE PRESIDENT OF U S
WHITE HOUSE

WASHINGTON D C

THE SOUTHERN BAPTIST CONVENTION IN ANNUAL SESSION ASSEMBLED DEEPLY APPRECIATES YOUR GREETINGS YOUR HIGH APPRAISAL OF THE CHURCHES AS MORAL AND SPIRITUAL FORCES IN THE LIFE OF OUR NATION AND YOUR PRAYER FOR THE SUCCESS OF OUR DELIBERATIONS STOP THE CONVENTION IS GLAD TO GREET YOU AS THE CHIEF EXECUTIVE OF OUR NATION AND TO ASSURE YOU OF THE HEARTY AND LOYAL SUPPORT OF OUR ENTIRE CONSTITUENCY IN ALL OF YOUR WORTHY EFFORTS FOR LAW OBSERVANCE AND LAW ENFORCEMENT FOR HUMAN WELFARE AND FOR WORLD PEACE STOP IN ALL OF YOUR ARDUOUS LABORS AND PERPLEXING PROBLEMS OUR BAPTIST PEOPLE UPHOLD YOU DAILY IN THEIR PRAYERS THAT YOU MAY HAVE THE CONSTANT SENSE OF THE SUSTAINING PRESENCE AND BLESSING OF OUR GOD AND SAVIOR

ARTHUR JAMES BARTON
FOR THE CONVENTION

**Digest of Dr. J. Whitcomb Brougher's Address
Friday—10:30 A.M.**

Dr. Brougher, pastor of the Tremont Temple Baptist Church of Boston, Mass., addressed the Convention Friday morning as the official representative of the Northern Baptist Convention in the place of the President, Hon. Mattison B. Jones, Los Angeles, California. Dr. Brougher was formerly the pastor of President Jones when he was pastor of the White Temple Church of Los Angeles. He was also once pastor of the First Baptist Church of Chattanooga, Tennessee.

Dr. Brougher is a member of a special committee of conference from the Northern Baptist Convention to confer with a committee from the Southern Baptist Convention to see if it is possible to cooperate more fully along various lines for the carrying out of God's will through the work of the two great organizations.

"It is hoped that some arrangement can be worked out for the exchange of information that will enable the Baptists North and South," said Dr. Brougher, "to pray intelligently for each other; to rejoice in each other's success and to create a fellowship of knowledge and prayer and service that will be helpful to both the Northern and Southern Conventions."

With this in mind, Dr. Brougher announced the following subject to which he spoke in part as follows:

"Our Common Denominator"

If we are to cooperate in thought and prayer and knowledge and effort it will be necessary for us to find a common basis for thought and life.

In the Northern Baptist Convention there are a few extreme modernists, and there are a few extreme fighting fundamentalists, but 90% of our membership in the North are fairly well agreed on a theological basis as well as a king-

dom program that makes possible their working together. I am not so well acquainted with the situation in the South, although I was a member of this body, as pastor of the First Baptist Church of Chattanooga, but I take it that you have just as many varieties of Baptists down here as we have up North. We have more than 57 varieties. I have been told that the Heinz Pickle Company has 58. Their latest production is "pickled nuts." We have the same variety of Baptists, but ours are not canned.

There are some Baptists in their independence that are very difficult to hitch up to any great task. They are like porcupines—they have lots of fine points, but it's difficult to get close to them. Nevertheless, I believe there is a basis upon which we may enlist the intelligent interest, and the self-sacrificing service of the great majority of our members.

In mathematics a common denominator is used to add fractions. Before we can add two or three fractions we must write them over a common denominator. When we apply this term to individuals we seek to find a principle or a common person in whom fractions and divisions may be united. Now, we can hardly hope to get into the combination every little sect or group of diametrically opposed Baptists, but we can find a common denominator that will unite most of us in the world task that Christ has given us.

Jesus said, "I, if I be lifted up, will draw all men unto Me." For all true Baptists the Common Denominator is Jesus Christ. In Him alone shall we realize our individual, our church, and our denominational ideals and purposes. There is no hope of a united and harmonious body outside of Christ.

I

In the First Place, We Must Have a Common Christ as our Common Lord

There is no room for difference of opinion on this supreme fact. The Deity of Jesus Christ must be accepted by anyone who claims to be a Baptist. The recognition and acknowledgment of His Deity is absolutely essential to the harmony and cooperation of Baptists North and South. There is no chance here to "pussy-foot" or make a "detour." Baptists have always stood for, and will always stand for Jesus Christ as God. Whenever a Baptist preacher, or teacher, or missionary, or layman minimizes or denies the Deity of Jesus Christ, he is entirely outside the circumference of the circle that can possibly include him as a Baptist. Let North and South exalt Jesus Christ as "the only Begotten Son of God," "in whom there is the fullness of the Godhead bodily." The future unity and success of our great denomination rests upon the Deity of Jesus Christ.

II

Jesus said "All authority in heaven and on earth hath been given unto me." Baptists recognize no other authority. They accept Jesus Christ as revealed in the Bible as their supreme guide in all matters pertaining to morals and religion. As Baptists we go direct to Jesus Christ and the Bible for all instruction in truth and righteousness. It has been our age-long boast that we have no creed but the inspired Word of God. It is our "rule of faith and practice." We have never been concerned as to what the fathers thought—nor the grandfathers. We have never followed the decisions of church councils. We have always gone back beyond all these to Jesus Christ and the Apostles.

III

We Must Have a Common Christ as our Common Saviour

"There is no other name under heaven given among men whereby men can be saved." The world has not outgrown the need of a Saviour. Sin is today as it has been in all ages. Man is a sinner as he has always been. Society is not to be redeemed as a mass, but as individuals. Man as an individual is a sinner. Sin is hereditary. Neither evolution nor any other principle of development has made it unnecessary for man to be born again. The awful fact of sin is still in human nature. There is no hope outside the Christ for the forgiveness of sin nor the regeneration of the human heart. Sin, sickness, death,

sorrow and temptation are only the expressions of the mighty volcanic force known as "sin." No other remedy has ever been presented to take the place of Christ on the Cross as a cure for sin.

IV

We Must Have A Common Christ as our Common Life

Paul said "For me to live is Christ." Again he said "It is no longer I that live, but Christ who liveth in me." Christianity is a life. It is a life to be lived every day. The Christ Spirit must control us in all our relationships with our fellowmen. The power to live a cheerful, self-denying, self-sacrificing, useful, helpful life should be the purpose of every Christian. A Christian's conversation and his conduct should reveal the presence and power of Christ within.

Jesus in the great commission said that we were to "observe all things whatsoever He commanded us." It is my business to apply the principles of Jesus Christ to industrial problems and help to establish justice and equity between capital and labor. The practice of the golden rule will solve most labor difficulties. Baptists should apply the principles of Christ in solving international questions. I am ready to fight for my country whenever she is right and when she is being attacked by an unneighborly enemy, but on the other hand, I believe it is the duty of Baptists not only to pass resolutions, but to actively work for the recognition of those principles that will force two nations to settle their differences by reason and arbitration.

In the last place, Baptists should apply the principles of Christ to the solving of all social and moral problems. The liquor traffic has no place in a world where men and women profess to follow Jesus Christ, and to love their neighbor as they love themselves. Here is a place where Christians should vote as they pray, and where they should fight as they preach, and never compromise for one moment to those who would gratify their appetite for booze, while at the same time they damn their neighbor in body and soul. The hour has come when, as Baptists, we need not only to pray but to organize our forces and out vote the wets. Our church members too frequently seem to be perpetually affected by chronic low blood pressure when they ought to be manifesting the enthusiasm of a fever heat in opposition to the forces of evil. Christ came to "destroy the works of the devil." Let us "follow Christ."

V

We Must Have A Common Christ as our Common King

As King of kings and Lord of lords, Jesus Christ has a right to expect our absolute loyalty and obedience. This calls for the rededication and consecration of all our powers and resources to carry out the commission of Jesus Christ. William Booth once said: "Jesus Christ is my King and He has all there is of William Booth."

The Church of Christ must seek to build her life and character around these fundamental beliefs in Jesus Christ. She must seek to represent Christ—His Spirit and Life to the people of the whole world. Recognizing the deity of Christ, acknowledging His supreme authority, preaching Him as the world's only Savior, striving to live His life and apply His principles to the solving of all human problems the Church has grown into a great and influential Institution that is working and waiting for the coming of Christ as King of kings and Lord of lords.

As Baptists of the North and South, I believe it is possible for us to find in Jesus Christ our Common Denominator. If we accept Him as God; if we trust Him as Saviour, and manifest His Spirit; if we obey His commands, and do His will, we will find our two great denominational bodies being drawn closer and closer together. Obeying His commands, and doing His will, we shall do more effectively and efficiently than ever the work He has given to us to perform, and we will hasten the day when we will be united in crowning Him King of kings and Lord of lords.

(Continued next week)

Mississippi Woman's Missionary Union

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College Correspondent—Miss Frances Landrum
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Message of our Southwide W.M.U. President given at the Southern Baptist Convention, St. Petersburg, Fla. Save this copy of The Record, as this message will be continued next week.

MESSAGE OF W.M.U. PRESIDENT Mrs. W. J. Cox

OUR VICTORIOUS LEADERSHIP Lo, He Goeth Before You

Centuries ago, a king secretly asked a prophet, "Is there any word from the Lord?" And Jeremiah answered, "There is." The pre-eminent desire of this group gathered in St. Petersburg for the annual meeting of this missionary organization is to find and know the Word of the Lord for it in this time of economic distress and spiritual perplexity. At a time of uncertainty Moses counseled Israel, "Fear not, stand still, and see the salvation of the Lord." When they had obediently stood and waited, there came the call of guidance from the Lord, "Go forward." They were delivered from their fears and their uncertainties by going forward. Any heart attuned to God's will for Kingdom extension can find hope in this experience and answer with the assurance of a prophet, "There is a word for us today if we but seek it with all our hearts." Such a thought is not the result of imagination but rather a fulfillment of the prophecy that He shall reign forever and ever, and of His Kingdom there shall be no frontier. We are commanded to heed His covenants commanded to a thousand generations. We may go farther back than that, even to the beginning, when Jehovah said "Thou art My Son, this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." Because these words are true, our organization may believe any promise, follow any command, dare any task in the fulfillment of this prophecy. The only fear is that we attempt too little, for Paul says: "All things are yours . . . and ye are Christ's, and Christ is God's."

As we meet here seeking clearer vision, waiting for a fresh anointing, there come words in vibrant tones of divine power. They were spoken to women by the angel of the Lord who had descended from heaven to roll back the stone from the tomb. As the angel sent the women hurrying to tell the disciples that Jesus was risen and had gone into Galilee, he added these electrifying words, "Lo, He goeth before you." We find in them the assurance of the immortality of the missionary message, for lo, He goeth before you even unto the end of the age.

The Immortality of the Missionary Message

The immortality of the missionary message lies in His leadership. When that is forgotten or ignored Kingdom progress stops. He will not long go before His people into new Galilees if they fail to acknowledge His leadership. Human efforts, plans and programs fail unless He precedes them. We, as Southern Baptists, need to realize afresh that "It is not by might, nor by power, but by My Spirit saith the Lord of Hosts." Our perfect denominational machinery stands comparatively inert today in meeting our missionary needs. Who knows but that the sole need for energizing them is a complete recognition of Christ as our leader, and a waiting at His feet in prayer and supplication until His power permeates our thinking, our actions, our Baptist life. This may sound very simple, even primitive. But power is always primitive. Pentecost itself was a

primitive experience. Until Christ go before us into new Galilees of missionary endeavor, we go in vain. Such knowledge should send us to our knees in confession and consecration. One of the most difficult experiences in life is to go back to the place where we have failed and there stay until we have gained a victory. Such an experience would lead our organization back to the place of intercessory prayer. We can begin here and now in these days of annual meeting. Periods of directed prayer appear on the program. Let us truly pray. Let us resolve that we will make our periods of devotion in the thousands of missionary societies and young people's organizations times of real worship, a meditation on God's commands and His missionary plans. Unconsciously, there has crept into many devotional periods a tendency toward inspirational messages on important phases of the work and methods. We lose too much by failing to pray. Shall we not seek to keep the devotional periods in local, associational and State meetings truly times of worship?

The life of Lilius Trotter of Algiers is an example of the power of prayer. She relinquished assured fame as an artist for work among fallen women. In 1888 she went to Africa, and for five years lived in a slum alley in Algiers, spending herself in one of the darkest places of the earth. Over her bed hung a map of Algiers and Tunisia, marked with mission stations of which she more than any other had been the founder. Her biographer says: "For her the map of the country was not a mere interest—it was her manual of intercession, and of such intercession as lovers make. Those lonely vigils under the map of North Africa when her lamp was alight long before dawn and those burning tides of prayer and yearning, that gave her no rest, have their significance not in the visible and immediate success or failure of her mission, but in the greater than cosmic, in the spiritual welfare." Though not called to foreign lands, you and I are nevertheless commanded to pray without ceasing. We are told we sin against Jehovah and our fellow man when we fail to pray. We should make a map of our "manual of intercession, and of such intercession as lovers make." The business woman, the school boy and girl, the leader, need such a manual of intercession. The busiest homemaker can extend her kitchen to include far places by "a map of the world on the wall."

The seasons of prayer and gifts for missions annually observed by the W.M.U. have come to be almost the life blood of current home and foreign mission work. The genius of these mission offerings is the reverent opportunity they offer for the Lord to work upon the individual conscience in meeting a definite need. Through the presentation of concrete and specific causes they bring to the possible giver a direct contact with a definite and appealing cause. A nation becomes concrete and real to us only when we become aware of the individuals who make up that nation. Offerings appeal because they typify that individual liberty of which Baptists are so justly proud, but which is often underestimated by them in the matter of giving. Love's expressions are often spontaneous and cannot always be determined in advance. An offering like that made by Mary in anointing the feet of Jesus with the ointment is a beautiful gesture of personal love and an expression of gratitude for what He had done for her individually. It is this personal element and appeal in missions that led a blind

woman to ask her fellow workers with normal eyesight how much they expended for oil in their lamps when they worked at night. When told the approximate amount, she said, "I save at least that much because I do not need a lamp, and I will give it to send the light to others." That is the spirit of the special offerings. Experience proves that love and knowledge and prayer always reveal something which we can do without, for His sake.

Last December the Union caught the spirit of the world-wide prayer when groups on our mission fields joined members in the homeland in "A day of prayer around the globe." The spirit of prayer touched slumbering eyelids of Christians in Japan and many responded to the appeal of a young Japanese pastor for a sunrise prayer meeting. That same spirit was moving in China, and a group there arose for a similar service. South America sent happy reports of the day. Over widely scattered areas the meetings were held. There were prayer services at chapel, in schools, mass meetings of students in the evening. In some places, native pastors took charge of the men of the churches participated. In others the young people and missionary organizations assumed leadership. Many homes were touched, many lives rededicated. Stewardship was magnified as the Christians in one land gave to others. One of the missionaries writes: "When the last prayers rising from the hearts of Christians in China were wending their way to the throne, they were intermingled with those of the West." Truly, that point in Iceland where the rays of the setting and rising sun are said to mingle fades into oblivion before this place of glorious spiritual ecstasy. On this day of prayer around the globe, heaven came down our souls to greet and glory crowned the mercy seat. The immortal message spreads. We see the universality of its appeal as hearts in every nation respond to Christ's love for them.

The Universality of the Missionary Message

When Christ was on earth Mark tells us men "came to Him from every quarter." There were no geographical limits then and none now in His appeal to humanity. Christ lifted salvation out of a limited conception and gave it a world wide sweep. Down the lanes of creation humanity gropes its way to Him as the world's only Savior. The universality of Christ's love for men creates that mightiest agency for worldwide service—missions. Missions not only offers a program of life for the individual but for the group. It projects itself out to the nation, even unto all nations. Missions relates us to the temporal needs of humanity even as it connects with their eternal needs. In this we find authority for Personal Service. No other work offers so rich returns for the investment of life as that of missionary endeavor. In no other way can one live so fully and obediently. The mission enterprise is as near as our own church, extends along our home street, through our city, and State, and homeland, and ends only when it has reached the farthest-most soul at the end of the earth. The limits of our influence are determined only by the extent of our prayers and gifts and love. When the members of the Woman's Missionary Union seek to enlist others in missions they offer to them an agency of worldwide service that is comparable to no other. It is an enterprise worthy to challenge our full time, our every talent, our largest gifts, our complete consecration.

(Continued next week)

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East Mississippi Department

By R. L. BRELAND

In Memphis

For nearly two weeks now the writer has been with Pastor E. J. Hill and his good flock at National Avenue Baptist Church in Memphis, assisting in a meeting of days. This new church is in the eastern part of the city. It is only a few years old. Pastor Hill has been with the church about two years and is doing a good work and his people love him.

This church is located in a section of the city where the residents are largely working people. The depression has put many of them out of a job and many who have jobs have been reduced in salary and in the number of hours working. Still, they are bravely going on, keeping the pastor paid up, paying on a balance due on their building and giving some to the Cooperative Program.

The growth of the church since the present pastor has come on the field has not been so much in membership increase, while there has been a goodly number of additions, but along material lines an old dilapidated tabernacle was the place of worship two years ago, but now there is a splendid frame building 40 by 60 feet in size, very well seated, electric lights and gas heaters. It is all paid for except \$600.00 "for the people had a mind to work."

Among the most prominent workers in the church are the Heads, Hawks, Henrys, Smiths, Leonards, Crains, Briggs, Parks, Carlysles, Beards, Whaley, Huddlestons and a number of others. They are a friendly, lovable people and the writer greatly enjoyed his stay in their midst. They are long suffering, good listeners and easy to preach to.

It was indeed a joy to be again in the good home of Pastor and Mrs. Hill. They treated me like royalty.

I began preaching under the ministry of Bro. Hill and for a number of years we were companions, and we are like brothers in our association and loving fellowship. We recount the past and lived over again

the sweet days of long ago. His health is poor now, but slightly improved. He would appreciate a letter from his former Mississippi friends. Address him at 3427 Faxon Avenue, Memphis, Tenn.

The meeting was fairly well attended, the services were spiritual, those who came seemed to enjoy the preaching, and up to this writing several have united with the church, mostly by baptism. May the dear Lord yet give a great victory, and may His choicest blessings rest upon pastor and people.

Rev. Frank H. Stamps, a former pastor of National Avenue Baptist Church, led the singing part of the time during the recent meeting. He is now located in South Memphis, serving churches and writing insurance.

Rev. R. C. Blaylock lives in Memphis and serves Cordova Tenn., and Hickory Flatt, Miss., Baptist Churches as pastor. He has the first Sunday in the month untaken. If some of you north Mississippi Baptist churches want a good pastor and preacher, confer with Bro. Blaylock at 3824 Faxon Avenue, Memphis. He is Mississippi reared, brought up at Thomastown, Leake county, and was at one time pastor at Coffeeville, so he is bound to be a good man.

Rev. J. H. Wright, the aged pastor of Boulevard Baptist Church, Memphis, is in a serious condition at the Baptist Memorial Hospital. On account of his age, 82 years, his recovery is very doubtful.

This writer regretted very much to miss attending the recent meeting of the Southern Baptist Convention. He and wife had planned going through in a car, but conflict in revival work prevented their taking this coveted trip. It is hoped that much good was accomplished to the glory of God.

Rev. J. P. Neal, who has held pastorates at Thomastown, Oakland, Carrollton, Lambert and other places in Mississippi, is now comfortably located at Tyronza, Ark. These Mississippi boys usually make good wherever they go.

Following the fourth Sunday in May, Monday, May 23, at 10:00 A.M., the Baptist Bible Study Assembly will meet with Central Baptist Church, Grenada, studying Revelation beginning with the 7th chapter. Come over and be with us.

The Junior Choir of the National Avenue Baptist Church, Memphis, composed of some 30 or 40 youngsters, helped wonderfully in the singing during the meeting. Pastor Hill and his choir directors have these Juniors well trained and they can sing most any song found in their book.

Last week it was stated that Rev. S. P. Posey was one of the Mississippi men who is pastor in Memphis, when it should have said Rev. S. P. Poag. He is doing a good work at Merton Baptist Church.

SUNDAY SCHOOL ATTENDANCE MAY 15, 1932

Jackson, First Church	822
Jackson, Calvary Church	1,103
Jackson, Griffith Mem. Ch.	459
Jackson, Davis Mem. Ch.	417
Jackson, Parkway Church	185
Jackson, Northside Church	82

Meridian, First Church	760
Offering	\$39.16
Meridian, Highland Church	214
Columbus, First Church	790
Greenville, First Church	496
Brookhaven, First Church	558
McComb, First Church	523
Laurel, First Church	578
Laurel, W. Laurel Ch.	415
Laurel, Second Ave. Ch.	287
Laurel, Wausau Church	70
Sunday School Attendance May 8th	
(Received too late for publication last week)	

Clarksdale, First Church	505
Pilgrim's Rest Church	
(Copiah county)	100
Greenville, First Church	528
B.Y.P.U. Attendance May 15, 1932	
Jackson, Calvary Church	200
Jackson, Griffith Mem. Ch.	196
Jackson, Davis Mem. Ch.	167
Columbus, First Church	202
McComb, First Church	130
Brookhaven, First Church	183
Greenville, First Church	109

B.Y.P.U. Attendance May 8	
(Received too late for publication last week)	
Greenville, First Church	104
Clarksdale, First Church	83
Pilgrim's Rest (Copiah county)	75

ABOUT JAMES B. LEAVELL Pastor-Evangelist

I want to say a word to Mississippi Baptists. I believe the Lord is in the matter. Brother Leavell is giving up his work in Houston, Texas, in June to do what his heart under God's touch has called him to do many times. Namely, enter the evangelistic field for full time. He feels the time is ripe. He has stood by out there till his building situation has been refinanced. What better things could we do that keep this great Mississippian and Gospel minister in the State literally sowing it down for months with Gospel seed? I have not told him I have written this word. I shall not till he sees it in the paper, but it comes out of the deepest chambers of my heart.

"Jim" Leavell is wonderful in walking amidst the great doctrines so dear to us; he exalts Jesus as Saviour and Lord; he properly evaluates the place of the church; he constantly sounds out on missions; what an expositor of the Bible itself; he is courageous in denouncing sin and demands a full life of consecration and fruit-bearing for his Lord.

You brethren in strategic places in the county, your county, try him for three weeks and your county will be immeasurably lifted towards God. He will be fair with you pastors and honest with your people. He loves the Lord, the Book, the folks!

I wish I could tell you about our meeting. Nothing like it in my entire ministry thus far.

Yours in Christ,

—D. A. McCall.

Griffith Mem. Bap. Church,
Jackson, Miss.

INTERDENOMINATIONAL PAPERS

We make no war on religious papers of the interdenominational variety, for we believe in the distribution of all good literature. But for a Christian to take the best of interdenominational papers in preference



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to his own church paper is to confess his indifference to the work of his own denomination and to close his ears to the calls of his denomination for service and consecration. The interdenominational paper has its place, just as the daily paper has its place, and just as the monthly magazine has its place. But no one of these can take the place of the denominational paper, which has to do with our doctrines, our polity, our missionary, educational, charitable and church work.

As well substitute an almanac for your church paper as to substitute for it an interdenominational paper that deals with matters entirely outside your denomination. To be a useful Baptist you must know what the Baptist world is doing, and you can learn what the Baptist world is doing only through your Baptist paper. Take as many papers as you please, but put first the paper that emphasizes the things in which you are, or ought to be, most interested. Pastors should urge their people to begin the new year right by subscribing to a denominational paper. If the pastors are in doubt as to which paper to recommend, we shall be glad to give them our opinion.—Watchman-Examiner.



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR MAY 22, 1932

(By L. D. Posey, Jena, La.)

Subject: Jacob and Esau Reconciled.
Golden Text: Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Eph. 4:32.

Scripture for Study: Gen. 33:1-11; for supplemental study, Genesis, chapters 32 and 33.

Time and place: Jacob married Leah and Rachel about 1777 B.C. He and Esau met and were reconciled about 1747 B.C. Jacob married at Haran in Mesopotamia, spent the night in prayer on the banks of the brook Jabbok, on the east side of the Jordan, crossed the river, met and was reconciled to Esau, then settled in Shechem.

Introduction

So far as dates are concerned, the only thing to remember is that about thirty-five years passed between our last lesson and this one. Those years interspersed with tragedy and triumph for Jacob. On the material side there was constant prosperity; on the moral side, constant sorrow. We sometimes envy the rich in their riches, while doubtless they envy us in our peace of mind and conscience, hedged about as we are by our poverty. "The grass on the other side of the fence always appears to be greener."

The Lesson Studied

Most of us are disposed to censure Jacob, and surely, he was blameworthy. But there is another side to his life that should elicit our pity. Jacob was a victim of what mankind has been too slow in learning, and for us, might as well have remained forever unknown. We are "set" in our ways. After having imparted to Jacob by nature her own disposition toward trickery, his mother planned and helped him in securing by deception that which by nature belonged to his brother, she kindled and fanned to flame the dormant spark of dishonesty, and started him on the road to a life of sorrow. When he came in contact with his uncle Laban, he met the same strain of blood that coursed his own veins, and the "battle royal" began. Trickster was pitted against trickster, but Jacob was victor.

The lesson to be learned here is, that many parents impart to their children a predisposition toward certain forms of sin, crime and shame; then by precept and example, start them on the road to ruin. The social dance, drink and game; the daily deceit by word and deed; the effort for pleasure and show of wealth; the insatiable desire for popularity at any price, have caused the downfall of multitudes of our younger people. Sometimes parents repent, but usually too late to save their children. Next to the salvation of their own and their children's souls, parents should be concerned about the prenatal condition of their children, then the suppression of all tendencies toward evil, and the careful cultivation of those that make for the manly and womanly virtues.

Jacob's mixed family was one great source of trouble in his sorrowful life. Then as now, God permitted many things He did not approve, but the violated law carried its penalty. He never intended that a man should have but one living wife at a time. More than one, whether public or secret, always disrupts the home and breaks God's standard of purity of morals.

One of the indisputable evidences that we are now in the closing years of this age is the breaking down of family life. Perhaps the most startling feature of it all is that a great combination of self-styled leaders in religious life and teaching should endorse incontinence between the sexes without the marriage bond. That is, a virtual endorsement of free love. We are not to be surprised at that course of action by infidels and communists; but its endorsement by any group of men or organization wearing the name "Christian," is but to return to the conditions before the flood, or later, those in Sodom and Gomorrah before their destruction.

Passing over much of interest, we hasten to say that in answer to God's call, Jacob started back to Canaan. But in the main, he left God out, as can readily be seen by reading the sacred record, until God met him face to face in an all-night contest. Jacob received the blessing and the new name "Israel," but ever afterward limped in his walking, a constant reminder of that eventful night, and God's blessing.

Notwithstanding God's former promise, and Jacob's recent victory in prayer, he immediately took matters in hand and prepared to meet his brother. The message from his vanguard that Esau was coming with four hundred men sent terror to the conscience stricken with guilt over the actions of thirty-five years before. Again his self-reliance asserted itself and he prepared for the worst. In doing so he showed his partiality toward the members of his family, but showed his courage by placing himself in the forefront of all. God, in keeping His former promise, and despite Jacob's fearful lapses in faith, went before him and touched the heart of Esau and caused him to receive his brother with open arms. The reconciliation was complete and showed what might have been done long before had Jacob repented and confessed his sin.

In a brief closing, three facts stand out boldly: Sin unrepented and unconfessed may blight the whole of an otherwise happy life. Jacob's mother and he sinned greatly in securing wrongfully what God had predetermined should be Jacob's righteously. It matters not the

righteousness of the end to be attained; it never justifies an unrighteous means to attain it. Better wait till God in His own time and way opens the channel for action. Rebekah probably went to her grave with a broken but unrepentant heart for her part in the whole unhappy affair. For thirty-five years it was a constant nightmare in the life of Jacob. But from the hour his stubborn will yielded to God and he humbled himself before his brother, the burden rolled away. True, he had to finish his reaping, but in what a different spirit he did it, to that of his past life!!! As a denomination, our only hope is in the course finally pursued by Jacob; namely, repentance, confession and turning back to God's plan.

The second lesson is, the limp in Jacob's walk was always a reminder of his struggle with God. He held on to Him at all cost. His new name and the limp ever distinguished as one who had wrestled with God. Is God's victorious mark on you and me?

Lastly, it matters not how formidable the future appears, if God is leading all dangers will be removed, and former enemies turned into friends. Jacob and all his family and possessions were at the mercy of Esau's four hundred horsemen. But God's Spirit won the victory for Jacob before the crucial hour was reached. He can and will do the same for us individually and collectively when we give Him a chance.

—BR—

(Continued from Page 5)

The search of the Scriptures was continued and I turned to that scene when Martha went to meet Jesus, after the death of Lazarus. "Then said Martha unto Jesus, 'Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.'" "Even now." Lazarus is dead. Surely, it is too late. No, not too late for Christ to perform another miracle. Nothing is impossible with Him. The way, my brethren, is none too bright for us. "But even now," if we will only trust Christ, He will perform yet other miracles and send us on our way rejoicing. "And all things, whatsoever ye ask in prayer, believing, ye shall receive." Matt. 21:22. "Faith, mighty faith, the promise sees And looks to that alone; Laughs at impossibilities, And cries, 'It shall be done'."

The spiritually equipped life will be the life of wholehearted consecration to Christ. The gift of self is the highest and finest expression

RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smitzel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph., G. 2444 E. Biddle Street, Baltimore, Md.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

of our love for Christ. This means infinitely more than a public acknowledgement of Him as Saviour. It means our willingness to give our all to Him who gave His all for us. The more we "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," the more completely do we give ourselves. The early disciples placed everything on the altar for Him. There were no reservations asked for. William Booth said: "Our reservations are the damnation of our consecrations." Another has very strikingly said: "Consecration is not giving to God, but taking hands off of what belongs to God." Consecration is the price of victory. Self-denial is the glory of our Christian religion. Dr. Mullins magnificently states: "Crucifixion is the cost of spiritual power; consecration is only another name for death. Any cheaper process for attaining the result is doomed to failure." The easy way is the way to defeat. The word of Jesus to His disciples is just as imperative now as it was in that day: "Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross and follow Me. For, whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." Matt. 16:24-25.

Discipleship will be meaningless when we reach the point of not being willing to suffer for the sake of the Lord Jesus. We can never really impress the world with our religion until we exemplify in our daily life the spirit of self-denial. Someone, when asked what he thought of the religious life in our country, replied: "They talk a great deal about their religion, but they do not seem to really mean what they say." There is no middle course for us. It must either be all for Christ, or soon it will be all for self. It is either self-

(Continued on Page 14)

LADIES FULL-FASHIONED SILK HOSE AT 35c PER PAIR

Ladies full-fashioned silk hose, seconds, 35c per pair, postpaid. Satisfaction guaranteed. ECONOMY HOSIERY CO., Asheville, N. C.

Capudine best for HEADACHE

because—

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allay the irritation with
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Price 25c Dickey Drug Co., Bristol, Va.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

917 CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING APRIL, 1932

We are trying to secure a correct list of pastors with their addresses and churches. Having been unable to obtain from the churches this information, we have prepared a list of the churches by associations with the names of pastors as they appear in the Associational Minutes. We are soliciting the cooperation of pastors in correcting the list in order that we may have a complete record in the State Board office. It will be necessary to continue to print the names of the pastors by the churches with their addresses until our files shall have been completed. In last week's Record there was a list of the churches which made contributions during the month of April with the pastors and addresses. Following is a list of churches which made no contributions to the Board office during April, with the pastors and addresses. If you know of any corrections which should be made, we shall appreciate it if you will let us know.

Churches	Pastor	Address
ALCORN COUNTY		
Antioch	E. Strickland	Belmont, Miss.
Bethlehem	A. L. Spencer	Walnut, Miss.
Brush Creek	Joe Franks	Wenasoga, Miss.
Hinkle Creek	G. M. Savage	Jackson, Tenn.
Corinth, Tate St.		
Cane Creek	J. O. Guntharp	Rienzi, Miss.
Fair Haven		
Glendale	M. C. Roland	Burnsville, Miss.
Jacinto	C. C. Perry	Glens, Miss.
Kemps Chapel	J. O. Guntharp	Rienzi, Miss.
Lone Oak	Joe Franks	Wenasoga, Miss.
Love Joy		
Liberty Hill	M. C. Roland	Burnsville, Miss.
Mays Creek	J. H. Adams	Rienzi, Miss.
Shiloh	J. H. Franks	Ramer, Tenn.
Tishomingo Chapel	M. C. Roland	Burnsville, Miss.
Tuscombia		
Union	B. L. Crawford	Baldwyn, Miss.
BENTON COUNTY		
Lonoke	J. H. Gass	Hickory Flatt, Miss.
Bluff Springs	W. B. May	Ashland, Miss.
New Hope	J. L. Courson	Ripley, Miss.
Hamilton	J. L. Courson	Ripley, Miss.
Pleasant Hill	W. B. May	Ashland, Miss.
Canaan	W. B. May	Ashland, Miss.
BOLIVAR COUNTY		
Beulah		
Merigold	J. E. Kinsey	Merigold, Miss.
CALHOUN COUNTY		
Antioch (Cal.)	S. E. Carter	Slate Spgs., Miss.
Antioch (La.)	A. N. Hill	Paris, Miss.
Bruce	S. P. Andrews	Houlka, Miss.
Banner	H. E. Hollingsworth	Pine Valley, Miss.
Bethel		
Bentley	E. E. Lunceford	Slate Springs, Miss.
Concord	W. H. McPhail	Slate Spgs., Miss.
Big Creek	Harvey Gray	Grenada, Miss.
Derma	Rev. Holland	Derma, Miss.
Duncan Hill	W. W. Simpson	Calhoun City, Miss.
Driver's Flat	C. T. Smitz	Water Valley, Miss.
Ellard	E. T. Putnam	Derma, Miss.
Gaston Springs	J. H. McGregor	Pittsboro, Miss.
Lantrip	L. F. Dorroh	Slate Springs, Miss.
Meridian	E. T. Putnam	Derma, Miss.
Midway	M. C. Putman	Houston, Miss.
Mt. Moriah	A. F. Brasher	Sarepta, Miss.
Mt. Tabor	Joel Dorroh	Slate Springs, Miss.
New Liberty	J. H. McGregor	Pittsboro, Miss.
New Providence	S. E. Carter	Slate Spgs., Miss.
Oldtown	L. F. Dorroh	Slate Spgs., Miss.
Parker	W. H. McPhail	Slate Spgs., Miss.
Pilgrims Rest	J. H. McGregor	Pittsboro, Miss.

Poplar Springs	J. H. McGregor	Pittsboro, Miss.
Rocky Mount	A. F. Brasher	Sarepta, Miss.
Sarepta		
Shiloh	L. J. Crumby	Mathiston, Miss.
Spring Creek	A. N. Hill	Water Valley, Miss.
Union Grove	A. Bullard	Sarepta, Miss.
Vardaman	H. M. Collins	Van Vleet, Miss.
Turkey Creek		
	H. E. Hollingsworth	Pine Valley, Miss.

CARROLL COUNTY

Calvary	L. J. Lott	Grenada, Miss., R. 1
Carrollton		
Centerville	J. M. Corley	McCarley, Miss.
Coila	L. F. Fowler	Greenwood, Miss., R. 1
Harmony	J. M. Corley	McCarley, Miss.
Hickory Grove	J. W. Maddox	Greenwood, Miss.
Liberty	L. F. Fowler	Greenwood, Miss., R. 1
Mt. Pisgah	L. D. Sellers	Carrollton, Miss., R. 2
McCarley	H. E. Spell	Clinton, Miss.
New Bethel	J. M. Corley	McCarley, Miss.
New Jerusalem	L. J. Lott	Grenada, Miss., R. 1
New Salem	I. F. Metts	Goodman, Miss.
New Shiloh	L. D. Wood	Clinton, Miss.
Poplar Springs	J. M. Corley	McCarley, Miss.
Vaiden	I. F. Metts	Goodman, Miss.

CHICKASAW ASSOCIATION

Amity	H. M. Collins	Van Vleet, Miss.
Arbor Grove	W. C. Ballard	Okolona, Miss.
Bethel	M. C. Putnam	Houston, Miss.
Egypt	H. M. Collins	Van Vleet, Miss.
Houston	W. C. Stewart	Houston, Miss.
Van Vleet	L. C. Riley	Okolona, Miss.
Center Hill		
Friendship	M. C. Putnam	Houston, Miss.
Mt. Olive	W. C. Ballard	Okolona, Miss.
Parkersburg	M. C. Putnam	Houston, Miss.
Pleasant Grove	E. T. Putnam	Derma, Miss.
Pleasant Ridge	T. H. Winter	Algoma, Miss.

CHOCTAW COUNTY

Bethany	W. C. Kitchens	Fern Springs, Miss.
Mt. Moriah	N. H. Roberts	Sallis, Miss.
Weir	D. L. Hill	Ackerman, Miss.
Beulah	C. Z. Holland	Mantee, Miss.
Bluff Springs	E. Z. Crick	Reform, Ala.
Chester	J. B. Middleton	Eupora, Miss.
Crape Creek		
Ebenezer	J. L. Smith	Winona, Miss.
Fellowship	S. P. Andrews	Houlka, Miss.
Fentress	D. L. Hill	Ackerman, Miss.
French Camp		
McCurran's Creek		
Providence	J. H. D. Watson	Weir, Miss.
Spring Hill	L. J. Lott	Grenada, Miss.
Wood Springs		

CLAY COUNTY

Cedar Bluff	Antioch
Old Montpelier	New Montpelier
West Point	W. T. Dart, W. Point, Miss.
Hebron	R. O. Bankston, Pheba, Miss.
Siloam	
West Point 1st	E. F. Wright, West Point, Miss.

CLARKE COUNTY

DeSoto	
Union	E. C. Hendricks, Enterprise, Miss.
Fallen Creek	A. P. Wells, DeSoto, Miss.
Hepzibah	W. S. Tims, Quitman, Miss.
Knight's Valley	A. P. Wells, DeSoto, Miss.
Montrose	A. H. Miller, Whynot, Miss.
Mt. Zion	H. D. Jordan, New Orleans, La.
Northup Chapel	J. A. Daugherty, Stonewall, Miss.
Phalti	Marvin Rowell, Meridian, Miss.
Pine Hill	Earl Moore, Collinsville, Miss.
Pleasant Grove	Earl Moore, Collinsville, Miss.
Souenlovie	R. A. Thaxton, Laurel, Miss.

COLDWATER ASSOCIATION

Macedonia	
Center Hill	N. A. Spencer, Horn Lake, Miss.

Grays Creek	W. H. Rafferty, Horn Lake, Miss.
Ebenezer	C. C. Weaver, Hernando, Miss.
Horn Lake	N. A. Spencer, Nesbit, Miss.
Trinity	W. W. Grafton, Coldwater, Miss.
Oak Grove	N. A. Spencer, Nesbit, Miss.

COLUMBUS ASSOCIATION

Bethel	
Border Springs	
Kolola Springs	
Long Branch	
Mt. Zion	
New Salem	
Artesia	
Pleasant Hill	

COPIAH COUNTY

Antioch	J. H. Purser	Hazlehurst, Miss.
Carpenter	M. D. Morton	Clinton, Miss.
Harmony	S. P. Harrington	Wesson, Miss.
Sylvarena	O. Autrett	Wesson, Miss.
Gatesville	M. P. Jones	Georgetown, Miss.
Galilee	M. P. Jones	Georgetown, Miss.
Hopewell	M. P. Jones	Georgetown, Miss.
Pearl Valley	M. P. Jones	Georgetown, Miss.
Pilgrims Rest	J. W. Eidson	Crystal Spgs., Miss.
Poplar Springs	M. P. Jones	Georgetown, Miss.
Spring Hill	Jack Bridges	Clinton, Miss.
Rocky Hill	J. H. Purser	Hazlehurst, Miss.
Zion Hill		
Smyrna	S. A. Williams	Osyka, Miss.
Strong Hope	S. B. Harrington	Wesson, Miss.

COVINGTON COUNTY

Calhoun	J. W. Fairchild	Taylorville, Miss.
Cold Springs	B. A. Ashworth	Seminary, Miss.
Lebanon	L. H. Harper	Lumberton, Miss.
Mt. Horeb	A. S. Johnston	Mt. Olive, Miss.
Providence	R. W. Langham	Carriere, Miss.
Rock Hill	J. T. Dale	Collins, Miss.
Sanford	V. W. Fairchild	Sanford, Miss.
Union Jr.	A. J. Hughes	Mendenhall, Miss.
Union Sr.	V. W. Fairchild	Sanford, Miss.
Williamsburg	J. T. Dale	Collins, Miss.
Willow Grove	B. A. Ashworth	Seminary, Miss.

DEER CREEK ASSOCIATION

Rolling Fork	B. B. Hall	Rolling Fork, Miss.
Four Mile	C. C. Carraway	Midnight, Miss.
Isola	J. A. Patridge	Isola, Miss.
Straight Bayou	C. C. Carraway	Midnight, Miss.
Midnight		

FRANKLIN COUNTY

Bude	W. S. Landrum	Clinton, Miss.
Union	J. H. Lane	Clinton, Miss.
Concord	P. E. Cullom	Summit
Damascus	Floyd Britt	Silver Creek, Miss.
McCall Creek	N. B. Saucier	New Orleans, La.
Meadville	W. A. Green	Meadville, Miss.
Providence	W. A. Green	Meadville, Miss.
Quentin	O. P. Churchill	New Orleans, La.
Eddiceton	W. A. Smith	Brookhaven, Miss., R. 2
Morgans Fork	E. I. Farr	Roxie, Miss.
Mt. Zion	W. L. Holcomb	Clinton, Miss.
New Hope	John T. May	Bogue Chitto, Miss., R. 3
O'Zion	W. L. Holcomb	Clinton, Miss.
Pleasant Valley		
	W. A. Smith	Brookhaven, Miss., R. 2
Ramah	C. W. Smith	Norfield, Miss.
Sarepta	E. H. Dearman	New Orleans, La., B.B.I.
Spring Hill	P. H. Young	Knoxville, Miss.

GREENE COUNTY

Avera	A. L. O'Brian	Hattiesburg, Miss.
Cedar Grove	O. U. Sullivan	Neely, Miss.
County Line	G. T. Breland	Richton, Miss.
Piave	J. H. Cothen	Richton, Miss.
Fellowship	O. U. Sullivan	Neely, Miss.
Indian Hill	W. L. McCardle	Richton, Miss.
Johnson Creek	R. L. Strickland	State Line, Miss.
Leaf	L. G. Bassett	Leaf, Miss.
Pleasant Hill	W. C. McGill	Leakesville, Miss.
Sand Hill	W. L. McCardle	Richton, Miss.
West Salem	W. T. Smith	Ovett, Miss.
Unity	N. W. Ball	Leakesville, Miss.
Washington	W. C. McGill	Leakesville, Miss.

GEORGE COUNTY

Agricola	F. W. Gunn	Lucedale, Miss.
Shady Grove	S. M. Nix	Lucedale, Miss.

(Continued on Page 15)

The Children's Circle

MRS. P. I. LIPSEY

Friends Across the Sea
(By Francis McKinnon Morton)
Little friends across the sea,
Just about the size of me,
I wish I knew
The things you do,
The words you say,
The games you play.
And what you think the livelong day.

How I wish you'd write to me
Of the curious things you see;
The far-off lands,
The tropic sands,
Or mountains high
Against your sky,
Where purple clouds at sunset lie.

Little friends across the sea,
God loves you the same as me;
So kind and true,
He watches you,
And His good care
Is round you there.
The same as here and everywhere!
—World Friends

My Dear Children:

When you read this, I shall probably be on my way home from the meeting of the Southern Baptist Convention in St. Petersburg, Florida. This Convention was organized in 1845—eighty-seven years ago—and had its first meeting in Augusta, Georgia, and made plans for Home and Foreign Mission work. Through all these years these aims have been followed by the nine States which form the Convention. This great missionary convention meets every year, and messengers from every Baptist church of these States are entitled to attend it. Florida is a beautiful State, and St. Petersburg is a lovely city on the west coast of the State. It is surrounded on the east and south by beautiful Tampa Bay and on the west by the glorious Gulf of Mexico. In May the weather is perfect, and the streets are lined with great bouquets of pink and white oleander trees, hibiscus and other semi-tropical flowers. During the meeting there will be a tea held on the million-dollar-pier which runs far out into the blue waters of Tampa Bay. Here we can meet old friends, pay honor to our missionaries, and have personal words with the leaders of our work. Don't some of you want to go with me to help me to enjoy all these fine privileges? I wish you could. —In speaking of the many pleasures of this Convention, I have not mentioned the splendid programs which have been arranged, nor the great speakers to whom we will listen; but these, of course, will furnish much of the pleasure and benefit of these happy days.

Now, you know, I cannot close without my usual slogan: Do not forget the orphans and the B.B.I. Everything will be attended to, and the money you send will be just as carefully taken care of as if I were there. You may be sure I will be writing and telling you of my adventures in St. Petersburg. And you must write to me.
Lovingly, Mrs. Lipsey.

Bible Study No. 20: May 19th. The Woman who was a Sinner. Lk. 7:36-50
It was according to the manners of the times that a leading Pharisee should invite the distinguished teacher to his table. At this meal, they all "reclined" at the table, each one's body resting on a couch, the feet turned away from the table in the direction of the wall, while the left elbow rested on the table.

The flask of perfume was very much used by women, worn hanging around the neck. The flask itself was sometimes made of glass, sometimes of silver, gold, or alabaster. The perfume was made of balsam, or spikenard, with distilled odors of

flowers, such as roses or iris, and was generally made in Palestine. This woman had, no doubt, heard Jesus' words that day and had put her trust in Him, and the burden of sin had been lifted from her heart. This sweet perfume for His feet is an offering of gratitude and love for what He had done for her. She goes forth now with His blessing, and the certainty of her salvation, goes forth into peace of heart and of faith.

—
Clarksdale, May 6, 1932.

Orphanage\$1.00
B. B. I. 1.00
.....\$2.00
Friend.

Our "Friend" has sent her money, as usual, just when it was needed. We thank her so much and wish—but, no; we won't wish that, if she doesn't, will we?

—
Hazlehurst, May 2, 1932.

Mrs. P. I. Lipsey
Clinton, Miss.

Dear Mrs. Lipsey:

I am sending my little egg money. It isn't much—just 15c. Will help a little. Use it as you think best. With love and best wishes for you and your good work. Sincerely yours,
Leta Mae Lupo.

P. S.—Dear Mrs. Lipsey: Here I am. Sickness prevented me from sending my little contribution. Sick one's still mighty sick. Love to you and the Circle friends.

Leta Mae Lupo.
We are thinking of you, dear Miss Leta Mae, and hoping that answer has come to your prayer for your sick one's recovery. I appreciate that at this busy time you thought of us and of sending your money. Let us know how the sick one is doing. I hope many of our Circle will pray for you.

—
403 Fairground Street
Kosciusko, Miss.
May 10, 1932.

Dear Mrs. Lipsey:

I have moved to Kosciusko since writing to you last. I was two years old April 8th. My mother fixed me a white birthday cake with two pink candles on it. We live near a park and mother and I go over there nearly every afternoon. I am going to Sunday school Sunday. I have learned to count to five and my mother tells me stories. Red Riding Hood is my favorite. Lots of love.
Hugh Geriner, Jr.

We are glad to hear from you, Hugh, and know you enjoy the afternoons in the park. You are a smart little boy to count to five. Wonder how many other little boys and girls like Red Riding Hood? Did you have a little party on your birthday, with the nice cake and candles on it? Sunday school is a good place for us to go and learn about God and His love for little children. We hope that you will write us again.

—
THE ANNIVERSARY OF OUR NATIONAL HYMN

—
(By H. H. Smith)

While "The Star-spangled Banner" is our national anthem, "My Country 'Tis of Thee," is our popular national hymn. It was written just one hundred years ago, by Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes, at Harvard. In a class poem, Dr. Holmes described him thus:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;

But he shouted a song for the brave and the free—

Just read on his medal, 'My country, 'of thee'."

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

Smith was born in Boston in 1808, and died in the same city in 1895. He was the author of more than one hundred hymns. Among his hymns which have found their way into our Church Hymnals are: "Softly fades the twilight ray," "When shall we meet again?", "Yes, my native land, I love thee," "Lord of our life, God whom we fear," and "The morning light is breaking." The last-named is a very popular missionary hymn. The author was deeply interested in foreign missions, but was disappointed in not being able to enter the foreign field. About that time Adoniram Judson was in the midst of his great labors in Burmah, and, after many obstacles, wrote home that the morning light was breaking and the Gospel was gaining headway. From this heartening report Smith was moved to write the great missionary hymn, "The morning light is breaking." Only a year before his death, when he was eighty-six years of age, he composed a great hymn on the Church:

"Founded on Thee, our only Lord,
On Thee, the everlasting Rock," etc.

It was while he was a student for the Baptist ministry at Andover Theological Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillet, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their

loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When someone expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Va.

Wife (calling upstairs): John, hurry down, the cook is hashed.

Hub: Wh-wh-what?

Wife: I said the cash is hooked. Are you about ready?

Hub: Eh! Who pinched the budget money?

Wife: What in the world are you talking about? Can't you understand English? I said the hash is cooked; hurry down before it gets cold.—Boston Transcript.—E.H.



GIFTS FOR GRADUATES

*Suggested Titles Suitable
For High School and
College Graduates*

High School Graduates

INTIMATE INTERESTS OF YOUTH

G. RAY JORDAN—\$1.50

With engaging frankness youth's desires, hopes, aspirations, and worthy goals are stimulatingly presented. (C-2.)

AN UNASHAMED WORKMAN

R. Q. LEAVELL—\$1.50

Exceptional ability, rare educational opportunities, and complete devotion to his tasks are radiantly reflected in this biography of L. P. Leavell.

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INGLES—\$1.00

A sophisticated and cynical Princeton half-back star suddenly chooses a small co-educational college with pronounced Christian atmosphere. (A-6.)

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Coach Roekne never had an understudy of better sportsmanship than this football hero.

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Surcharged with devotional experiences and rich citation of stirring deeds and sayings.

For College Graduates

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The author's versatility is equalled only by his industry and consecration; the fruits of his ministry invite and justify widest possible hearing.

A FORTUNE TO SHARE

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A young man sees himself and others in a perspective so different that it generates new power in him. His new philosophy works fascinatingly. (B-1.)

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A devotional volume in which your most enthusiastic anticipations will be completely realized.

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A collection of talks delivered at chapel to the student body at Brown University by their president. (M-1.)

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Winifred and Frances Kirkland—\$1.00

Inspirational material gleaned from life stories of fifteen outstanding women in modern life. (S-14.)

BAPTIST BOOK STORE, 502 E. Capitol St., Jackson, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

OUR DISTRICTS B.Y.P.U. CHORISTERS

Music is ever an important feature of our B.Y.P.U. Conventions; hence, we elect each year a Chorister and pianist for each district. This week we are giving the names of our Choristers—and you can depend on it, we will have some mighty good music with these experienced leaders in charge. For District One and Five, W. Lowrey Compere is Chorister. Bro. Compere serves churches in each of these Districts, hence is a part of both. For District Two, Frank Marble, of Leland; District three, Rev. Lawrence C. Riley, of Okolona; District Four, Floyd Black, of French Camp; District Six, Rev. John Sproles. In addition to the congregational singing many special numbers will mark the programs. While it is not certain, yet we are hoping to have with us in these meetings the Thetford Sisters, who have already become famous in Mississippi circles.

OPTIONAL BOOKS IN MISSION SECTION OF STUDY COURSE ADDED

Our new arrangement of study course makes it possible for us to add a new or optional book whenever necessary. The diploma does not carry in seal places the names of book, but name of course. In our mission study course we have now three books, either of which get the seal. They are: Missions Our Mission, by Dodd; Missions in Principle and Practice, by Knight; and Missions in the Bible, by Lawrence. The first two mentioned are forty and sixty cents each and the latter mentioned is fifty and seventy-five cents. Every Baptist should study one or all of these splendid books.

SCOTT COUNTY ASSOCIATIONAL B.Y.P.U. HOLDS SIMULTANEOUS STUDY COURSE

During the week beginning April 24th the Scott County Associational B.Y.P.U. promoted a simultaneous B. Y. P. U. Study Course. Three churches had already observed Study Course Month in March, hence, these furnished teachers for the other churches that cooperated during the week of April 24th. Even though Monday night was a stormy night, splendid interest was manifested and the week's returns very gratifying. Mr. H. E. Trussell, Associational President, feels that having meetings occasionally is a very small part of Associational B.Y.P.U. work, that the real work of the organization is to build more and efficient B.Y.P.U.'s and to this end he lends his influence and help. He has as his co-helpers a number of interested pastors as well as other leaders.

PURVIS HAS TRAINING SCHOOL

Pastor D. A. Hogan, ever anxious to develop his people and lead in a progressive program, led the church in a B.Y.P.U. Study Course having four classes, using "The People Call-

ed Baptists" and the Senior Manual for the Seniors and Adults, "Training in Christian Service" for the Intermediates and "The Junior Manual" for the Juniors. It was the pleasure of the State Secretary to be in this school and each evening a demonstration was given in the interest of the Unified Service.

LUMBERTON HAS INTERESTING CONFERENCE

On Wednesday afternoon, May 4th, twenty-five interested B.Y.P.U. members gathered in the church for a conference on B.Y.P.U. methods, led by the State B.Y.P.U. Secretary. He found that a few days prior to this meeting the Seniors had had a conference under the leadership of their helpful pastor and had worked out many solutions to their problems. These fine young people are planning to attend their District B.Y.P.U. Convention meeting in Picayune June 14-15 in large numbers.

CENTER RIDGE, WAYNE COUNTY, ORGANIZES SENIOR B.Y.P.U.

We are indebted to Miss Susie Dillard, Corresponding Secretary of the newly organized Senior B.Y.P.U. at Center Ridge Church in Wayne county for the report of the organization. The officers elected are as follows: President, Mrs. Fanny Bonner; Vice-President, Miss Carrie Lee Lucas; Secretary, Miss Ruth Davis; Treasurer, Miss Norma Miles; Pianist, Miss Mary Lucas; Chorister, Mr. Preston Napp; B.R.L., Mr. Preston Napp; Group Captains, Mr. Harmon Dillard, Mr. Herford Miles, Mr. Cecil Brewer, and Mr. Albert Brewer. This Union was organized April 3rd and has been progressing nicely since then. Splendid programs have been rendered and the attendance has been good. Several new members have been added since the organization.

All Leake County B.Y.P.U.'s are called to attend the meeting of the Leake County Associational B.Y.P.U. meeting for an all-day session on the fifth Sunday of May at Thomastown. A good program has been planned built around the monthly emphasis of "Better Programs." A good attendance is expected from every Union in the county and it is hoped that many of the churches that have no B.Y.P.U. will be represented.

HOW LONG IS THREE WEEKS?

It all depends on what you are waiting for as to how long three weeks may seem! If it is Christmas or District B.Y.P.U. Convention, it seems a mighty long time, but do not let this next three weeks slip up on you and find you not ready for the Convention, for it is just that long from the time this goes to press 'til our first Convention opens in Calhoun City. Tuesday, June 7th, is the opening day, and two-thirty in the afternoon is the hour.

A registration fee of 25c for Juniors and 50c for all others is our method of financing our District B. Y.P.U. Conventions. What is received goes into our Convention Fund and from this fund the Conventions are financed. The host church entertains free, so your only expense to the Convention will be this small registration fee plus transportation.

Nearly TWO HUNDRED churches will be represented on the programs of our six District B.Y.P.U. Conventions.

MOORHEAD

After spending from September 24th to November 12, 1931, and again from January 28th to April 5th, 1932, in the Baptist Hospital of Memphis, I am back home again in Moorhead.

Four operations were performed before they could get the appendix out, but they finally did it in great shape, and now I hope to enjoy better health. My eye-sight was affected by the last operation, which I hope will improve as my strength returns and I get well again.

One of the busiest places I ever saw is the hospital in Memphis. While there quite a number came in never to go out again—but so many came that were healed and left with new hope and new vigor. My church here is getting along and has continued to do so while I was away. The Lord bless you and continue to bless us. Come to see us.

Yours truly,

—A. A. Walker, Pastor.

DR. GAVIN TO HELP IN MEETINGS THIS SUMMER

Dr. R. S. Gavin, of Meridian, announces himself available for pastors and churches needing his services as preacher in their revival meetings this spring or summer.

Five years ago Dr. Gavin gave up evangelistic work to accept the pastorate of the Highland Church in Meridian; and now that he has resigned that pastorate, he is again available as evangelistic preacher.

He is safe and sane and without one of the best evangelistic helpers we have. He has a good record as an evangelist.

Pastors and churches will be playing safe to have him as their evangelistic helper.

In Memoriam

MISS BELLE MIKELL

On February 24th our hearts were made sad by the death of our aunt, Miss Belle Mikell. We miss her genial smiles and kindly ministrations. We loved her, yes, we loved her;

But Jesus loved her more.
And we expect to meet her
Upon the Golden Shore.

She became a Christian early in life, being a loyal, consistent, Christian; faithful to her Sunday school and church. She lived with a brother, George W. Mikell, and at his death she continued to make her home with his widow and three daughters in Silver Creek.

Funeral services were conducted from Calvary Baptist Church by her pastor, Rev. Mark Lowrey, who was assisted by Rev. C. H. Mize, a former pastor, and Rev. D. E. Vickers, pastor of the local Methodist church.

Interment was made in the Mikell cemetery, the family burying ground, four miles east of town.

Lovingly, her nieces,

Mrs. G. E. Williams
Miss Clayton Mikell
Willie Lee Mikell

MRS. MISSOURIA WARE HAMMONS

On April 18, 1932, Mrs. Missouri Ware Hammons died at the home of her daughter, Mrs. L. R. Allen. She was laid to rest in the cemetery at Zion Hill Baptist Church, where she was a faithful member. Funeral services were conducted by Pastor Rev. H. C. Clark. She lived a noble sweet, Christian life and was loved and honored by all who knew her. She leaves three sons, five daughters, thirty-eight grand children, and twenty-six great grand children to mourn their loss. Home is so sad without mother, but we know you are at rest. —Her Children.

Lady: "Yes, I can give you a job. You can gather eggs for me if you are sure you won't steal any."

Hobo: "Youse can trust me with anythin', lady. I was manager of a bathhouse for fifteen years and never took a bath."—Implement Record.

Give Your Lad A Fair Chance



ONE SEASON AT CAMP RIDGECREST
Will Make of HIM A MANLY FELLOW

Write Charles W. Burts, Director
161 8th Ave., N. Nashville, Tenn.

FOR DESCRIPTIVE, ILLUSTRATED CATALOG OF CAMP RIDGECREST

Tells how to have an ideal vacation under a camp staff of trained supervisors in America's great out-of-doors.

Open for Boys 6 to 18 years of age. Season from June 30th to August 25th — first term closes July 27th. Features Swimming, Boating, Canoeing, Tennis, Hiking, Scouting, Baseball, Basketball, Track, Marksmanship, Horseback Riding, Etc.

Your Lad Will Have A Real Chance at Ridgcrest

(Continued from Page 10)

renunciation or self-sufficiency. In proposing a test of his own Christianity, Stanley Jones gave us a thought worthy of our most earnest consideration. He said: "The test of my Christianity is this: how deeply am I willing to bleed that others may be blessed." When the world sees this spirit on the part of Christ's people, a new day will have come in the onward march of Christianizing the world. Self must be crucified before the Lord can truly reign in our hearts. It is time for us as Christians to be willing to give up everything for Christ, and demonstrate to the world our allegiance to Him.

"I knelt in tears at the feet of Christ, In the hush of the twilight dim, And all that I was, or hoped, or sought,

I surrendered unto Him."

A final word in this connection is of the utmost importance. To be spiritually equipped we must have the power of the Holy Spirit. We have no spiritual power apart from the power of the Spirit. It is through the Person of the Spirit that we have intimate communion and fellowship with Christ. The disciples walked and talked with Christ, but that was not enough. They needed the power of the Spirit to make them effective witnesses. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Those ordinary men suddenly became extraordinary in courage and achievement. With this new power they went forth with an irresistible passion to proclaim the Gospel. Paul recognized this power in his life when he testified: "And my speech and my preaching were not in persuasive words of man's wisdom, but in the demonstration of the Spirit and power." I Cor. 2:4. Without this power we shall feebly respond to every Kingdom appeal, and shall be utterly incompetent to give the Gospel to the world. There can be no substitutes for the Holy Spirit. How verily true is the saying, "The Holy Spirit is the dynamic of the Church." Mr. Spurgeon forcefully said: "If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, 'God have mercy on us.' Human language fails in the effort to measure the possibilities of the churches today, with their physical equipment and vast material resources, if the members were 'endued with power from on high.'"

It seems necessary to remind ourselves that we must be "filled with the Holy Spirit." The many repetitions in the Book of Acts, of that wonderful saying, "filled with the Spirit," serve to emphasize its importance. No one can fully interpret the mighty significance of that glorious experience, "When the day of Pentecost was fully come,"—"And they were all filled with the Holy Ghost." But we do know that it was a memorable day for the disciples, for the Spirit of God was indwelling their hearts. This is the experience we need, and when we are "filled with the Spirit," we shall

be able to draw this world to Christ. "No power under heaven, writes one, 'is equal to the power of a Spirit-filled ministry.' The colossal task of evangelizing the world demands Spirit-filled men and women. Apostolic fervor and power will yield apostolic results. Spiritual weakness is the shame of the churches, when spiritual power is available.

"We want, O, Lord, Thy power to know

Before we forth to service go, Or else we serve in vain.

We trust not human thought or might;

Our souls are helpless for the fight Until Thy power we gain."

We now pass to a consideration of a few of the inevitable and direct results of this spiritual life, upon which we have been meditating. What results are obtained by living such a life as has been suggested? The results to be proposed, I interpret, as our needs today.

I mention first, that Christ truly lives in such a life. The effectiveness of our Christian service is best determined by how completely Christ lives in us. The world is waiting for a correct presentation of Jesus in the daily life of His followers. It has been truthfully said: "The Christian life is the out-living of the in-living Christ." This is surely Christianity's finest and most conclusive argument. Paul reached the apex of such a life when he was able to say: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. Paul grandly lived Christ. The realized presence of Christ in us will make every obstacle to become a stepping stone to greater heights of achievements. This realized presence will cause the sinner to cry out, "Sirs, what must I do to be saved?" This realized presence will cause the Church to shine with a more resplendent glory. This realized presence will claim the serious attention of skeptics and agnostics wherever they may be found. I have read that John Brown once preached before the skeptic Hume, and Hume went away saying, "That is the man for me; he speaks as if Christ were right at his elbow." For such a conviction to have been produced, there must have been the realization of the living, vital presence of Christ in the heart of the speaker. No sermon, however doctrinal and logical, is quite so impressive as the life that lives Christ before the unconverted. I was holding a meeting in a delightful college community. In the institution was a brilliant young student for whom many were praying. They felt that if she would surrender to Christ, no doubt many others would be influenced to accept Him. I cannot tell you the joy in that college when that noble and promising young student came forward in the meeting. Before leaving, I had a talk with her, urging that she make her gifted life count greatly for Christ. I could tell that she was unspeakably happy that the decision had been made. But what impressed me most was this simple statement: "I just had to make the decision, for my room-mate has lived Jesus before me. Her life to me has been a great

sermon." The genuinely spiritual life will present Jesus to the world. Oh, that everyone could say: "For me to live is Christ, and to die is gain." Phil. 1:21.

"For me to live is Christ,
All else besides is vain,—
My Saviour and my Lord,
And my eternal gain!

I met Him on the road,
Of sin, and self, and pride,
He brought me to my knees,
That day, thank God, I died.

I died to sin and self,
To earthly pride and place,
I rose to life and light,
He saved me by His grace.

My life, my all, is His,
My love shall never wane,
And when I go to Him,
For me to die is gain."

I desire to discuss a second result, namely: that this spiritual life will be intensely evangelistic and supremely evangelistic and supremely missionary. Surely, it is time to call ourselves back to our primary mission as Christians. Our highest objective is that of winning a lost world to a saving knowledge of Jesus Christ. The inadequate response, in recent years, to this most urgent appeal, has been both pathetic and tragic. Many causes dear to our hearts are in dire distress; missionaries have had to leave the fertile fields of other lands; worthy and needful institutions have suffered almost beyond hope of recovery; and all of this, while the "one calamity—sin," continues to wreck homes, destroy happiness, and send to eternal torment the souls of multitudes. The Church is the divinely instituted agency for the propagation of the Gospel, and this is our immediate and imperative task. Spiritual churches are of necessity evangelistic and missionary. This flaming ardor to see the lost in every land won to Christ has been one of the glories of Baptists. If we allow ourselves to lose that, then everything we have gained through the sacrifices and blood of former worthies will eventually pass from our Baptist firmament. I call myself back to the sublime mission of winning the lost, and sending others to tell the story of Jesus and His love to the ends of the earth. The Master's word should find a ready response in every heart: "Come ye after Me, and I will make you to become fishers of men." Every church, every organization and every follower of Christ should be wholly committed to this high and holy purpose. The whole Christian battlefield should press forward in the endeavor.

In that very helpful little book, "Spiritual Hilltops," the author gives a telling incident related to him by a friend. This friend tells of speaking at a Bible Conference in New Hampshire, and he saw a distinguished-looking man sitting near the back of the auditorium. Upon inquiry he was told that the man was a Supreme Court Judge from Boston, who had a lovely home on the mountain where he lived during the summers. Here is the story as given to the author of the book: "At the conclusion of the address on 'Not the Non-churchgoer, but the Nongoin Church,' he came up to the front,

grasped my hand and said: 'You're on the right track, sir, go ahead. You're on the right track. My wife passed away last year. The home has been a very lonesome place for me. The other night as I was standing on the back porch looking down into the valley I saw the light of the little church where my wife was converted and where we were married. I called the chauffeur, told him to get the car and take me down to the prayermeeting. There were nine present. At the conclusion of the service the pastor asked me if I had something to say. I did. I said to them: 'You know me, but you knew my wife better. No one has ever asked me personally to become a Christian. I have decided to wait no longer. I am here to ask you to pray for me.' When a number had prayed, the pastor asked me to follow. In the midst of my prayer something happened and my whole horizon is changed. 'Now, I said you were on the right track because if someone had thought enough of a poor New Hampshire farmer's boy to have asked him to be a Christian, I might have put sixty-five years or more into the service of Christ. Or if someone had asked a poor law student, struggling in Harvard, to give his heart to Jesus Christ, there might have been another Christian lawyer in Boston. Or if someone had spoken to an old gray-haired judge, there might have been another Christian judge on the bench. You're on the right track, sir, go ahead.' We are always on the right track when we are seeking to win another to Christ. That is our supreme business as Christians.

One of the most inspiring hours I ever spent was in the presence of that undaunted hero of the sea, Captain Fried. While with Brother Dickinson in a meeting at Newport News, Va., we had the pleasure of spending a while on board Captain Fried's ship, which was there for repairs. This world-famed man probably first gained the attention and admiration of the world when he was Captain of the Roosevelt, which went to the rescue of the sinking Antiope. We were anxious to hear from his own lips the details of that thrilling experience. Quietly and simply he gave us a word picture of that memorable scene. He then showed us many photographs of the multitudes extending a most hilarious welcome to this heroic band of men as they came into the City of New York. I could not help but say, "Captain, I congratulate you upon your courage and heroism." With characteristic modesty, he replied: "I do not deserve any credit. If credit is to be given, then give it to my men who exposed their lives to dangers and death, that they might save the perishing ones on the sinking Antiope." But he did not stop with that. He continued: "We received the message of impending disaster, and without a moment's hesitation, as men of the sea, we went to their rescue. They were calling for help, and there was nothing left to do but go." For days and days those words kept ringing in my ears. I found myself saying again and again, "Lord, I have the message out of Thy precious Book that the world is lost in sin; millions are perishing and calling for help. May I, without a moment's hesita-

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Enon
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Elliott...

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Logtown
Long M
Lyman
Kiln
McHenry
Persimmon

Chapel
Edward
Palestin
Antioch
Davis M
Pocahontas

Antioch
Bowlin
Pickens
Tchula
Harlan
Mt. Pleasant
Mt. Vernon
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Union
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GRENADA COUNTY

Hebron.....J. T. Conner, Grenada, Miss.
Mt. Paran.....W. E. Brunson, Hardy, Miss.
Leflore
Enon
Graysport.....Ray Koonce, Graysport, Miss.
Elliott.....J. S. Mills, Elliott, Miss.

HARRISON COUNTY

Bowen Memorial, H. D. Walker, Ocean Spgs, Miss.
Logtown.....J. K. Lawton, Logtown, Miss.
Long Beach.....J. L. Low, Long Beach, Miss.
Lyman.....P. S. Dodge, Gulfport, Miss.
Kiln.....W. S. Allen, Pass Christian, Miss.
McHenry
Persimmon Hill.....J. M. Edwards

HINDS COUNTY

Chapel Hill.....S. R. Young, Jackson, Miss.
Edwards
Palestine.....R. L. Wallace, Raymond, Miss.
Antioch.....W. P. Davis, Clinton, Miss.
Davis Memorial.....Jack Cranford, Jackson, Miss.
Pocahontas.....H. E. Spell, Clinton, Miss.

HOLMES COUNTY

Antioch.....A. H. Miller, Meridian, Miss., R 4
Bowlin Green.....W. A. Williams, Kosciusko, Miss.
Pickens.....J. H. Kyzar, Lexington, Miss.
Tchula.....R. M. Dykes, Tchula, Miss.
Harlands Creek.....A. E. Lucas, Lexington, Miss.
Mt. Pleasant.....I. F. Metts, Goodman, Miss.
Mt. Vernon.....I. F. Metts, Goodman, Miss.
Pleasant Ridge.....A. H. Miller, Meridian, Miss., R 4

ITAWAMBA COUNTY

Union Grove
Shiloh
Fairview
Kirkville
Liberty Grove
Mt. Moriah
Mt. Pisgah

New Home
Pleasant Ridge
Providence
Salem

JACKSON COUNTY

Moss Point 1st.....J. F. Brock, Moss Point, Miss.
Escatawpa.....M. E. Hulbert, Escatawpa, Miss.
Fountainbleau.....R. L. Vaughan, Ocean Spgs., Miss.
Iowana.....R. L. Vaughan, Ocean Spgs., Miss.
Latimer.....H. D. Walker, Ocean Spgs., Miss.
Pascagoula.....N. O. Patterson, Pascagoula, Miss.
Red Creek Union
Wade.....R. L. Vaughan, Ocean Spgs., Miss.

JASPER COUNTY

Pine Grove.....G. A. Smith, Sandersville, Miss.
Shady Grove.....W. O. Carter, Bay Springs, Miss.
Antioch.....T. J. Waldrup, Louin, Miss.
Bay Springs.....W. O. Carter, Bay Springs, Miss.
Bethel.....T. J. Waldrup, Louin, Miss.
Decedar.....H. H. Bethune, Newton, Miss.
Dushau.....J. G. Cook, Louin, Miss.
Eden.....L. F. Fagan, Richton, Miss.
Enon.....T. J. Waldrup, Louin, Miss.
Lake Como.....L. D. Bassett, Louin, Miss.
Union Seminary.....P. G. Harper, Laurel, Miss.
Ebenezer.....P. G. Harper, Laurel, Miss.
Corinth.....P. G. Harper, Laurel, Miss.

JEFF DAVIS COUNTY

Antioch
Dublin
Phalti
Victory
Carson.....N. J. Lee, Sumrall, Miss.
Hepzibah.....N. J. Lee, Sumrall, Miss.
White Sand.....J. T. Dale, Collins, Miss.

JONES COUNTY

Tuckers Crossing.....R. A. Thaxton, Laurel, Miss.
Harmony.....S. E. Sumrall, Ellisville, Miss.
Soso.....E. A. Phillips, Newton, Miss.
Fairfield.....S. E. Nix, Moselle, Miss.
Friendship.....B. S. Hilburn, Ellisville, Miss.

Lowrey Creek.....L. H. Harper, Lumberton, Miss.
Wausau.....S. E. Sumrall, Laurel, Miss.
Moselle.....E. M. Bilbo, Hattiesburg, Miss.
Sharon.....L. T. Fagan, Clinton, Miss.
Pleasant Home.....P. G. Harper, Laurel, Miss.
Shelton.....B. L. Herrington, Seminary, Miss.
Ovett.....L. H. Harper, Lumberton, Miss.
Bethlehem.....J. W. Rooker, Sylvarena, Miss.
Beulah.....J. W. Fagan, Laurel, Miss.
Fellowship.....A. G. Parker, Petal, Miss.
Antioch
Pleasant Ridge.....J. W. Rooker, Bay Spgs., Miss.
Mt. Olive.....J. W. Fairchild, Taylorsville, Miss.
County Line.....J. W. Rooker, Bay Spgs., Miss.
New Hope.....B. L. Herrington, Moselle, Miss.
Bethel
Mars Hill.....L. T. Fagan, Clinton, Miss.
Pine View.....L. T. Fagan, Clinton, Miss.

KEMPER COUNTY

Bay Springs.....C. E. Bass, Scooba, Miss.
DeKalb.....Carey Cox, Meridian, Miss.
Antioch.....C. E. Bass, Scooba, Miss.
Bluff Springs.....F. H. Miller, Mashulaville, Miss.
Bhnnville.....C. E. Bass, Scooba, Miss.
Blackwater
Center Ridge.....D. L. Stennis, DeKalb, Miss.
Corinth.....A. B. Culpepper, Collinsville, Miss.
Philadelphia.....W. W. Kyzar, Philadelphia, Miss.
Salem.....D. L. Stennis, DeKalb, Miss.
Stonewall
Union Hill
Union.....A. B. Culpepper, Collinsville, Miss.

KOSCIUSKO ASSOCIATION

Zama.....L. D. Wood, New Orleans, La.
McCool.....J. B. Perry, McAdams, Miss.
Ethel.....D. L. Hill, Ackerman, Miss.
Bear Creek.....N. H. Roberts, Sallis, Miss.
Berea.....J. W. White, Kosciusko, Miss.
Bowlin.....F. A. Lummus, Slate Springs, Miss.
Center.....S. A. Blocker, Edinburg, Miss.
County Line.....J. B. Perry, McAdams, Miss.

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tion, as one of Thy redeemed of earth, do my utmost, even at the peril of life itself, to reach them with the message of salvation, the only hope of lost humanity." "Wherefore, He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

"Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part,
To win that soul to Thee."

The last result of this spiritual life to which I call your attention, is the absolute assurance of the all-sufficiency of Christ to triumph over every foe. The spiritual person is as certain of this as he is of his redemption. God has decreed that the powers of wickedness shall be overthrown. All the hosts of Satan shall be vanquished by this invincible Christ. "For He must reign, till He hath put all enemies under His feet." I Cor 15:25.

We have been on the low road of discouragement far too long. It is time to start on the high road of renewed faith and transcendent victories. It is time for our united best. To be satisfied with the past, however glorious, is unthinkable to God's people. "The surest way to lose a war is to stop when we win a battle." God is calling us today to press on. There has never been a clearer call in our day and generation to our duty and obligation. There is yet very much land to be possessed. All the crowns have not been awarded, neither has God exhausted His supply of blessings. What are sufferings, privations and distresses, if God be with us? In the language of

another, I am ready to say: "Against all discouraging reports, I will forever match my deathless faith in God." "If God be for us, who can be against us." Rom. 8:31.

Why be discouraged? We still have the same God who divided the waters of the Red Sea; who caused the eyes of the young man to be opened: "And he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17. Why be discouraged? God still lives, and "He is leading His dear children along." Bancroft was right when he said: "At the foot of every page in the annals of nations may be written, 'God reigns!'"

Why be discouraged? The Church's march of victory should hearten us. Critics still shout aloud what they think are the failures of the Church, and half-hearted ones are tempted to give up in despair, but the Church goes triumphantly on. Multitudes are being won to Christ in the homeland and on the far-flung battle lines. We are informed that we have baptized more into our fellowship this year than in any recent year. The Master is saying today: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

Let us be done with discouragement. A brighter day is dawning, for faith is being revived, hearts are penting of their sins, our utter insufficiency is being recognized, and

we are getting ready to respond to the call of God in this day of unprecedented opportunity. I am persuaded to believe that spiritual forces are mobilizing with increasing strength and power for the gigantic task committed to God's people. "Be of good courage, and let us play the men, for our people, and for the cities of our God: and the Lord do that which seemeth Him good." 2 Sam. 10:12.

The Primacy of the Spiritual is our hope of victory; and, thank God, to that we are turning in this day of unparalleled responsibility. So let us dare to follow Christ wherever He shall lead. Lead on, into a growing faith, equal to any emergency, crisis, or challenge. Lead on, into the way of peace and redemption. "Lead on, O, King Eternal!" We look to Thee to pilot us safely through the waters of tribulation, to support us in the storms of adversity, and to bring us at last to be forever with Thee, to enjoy the ineffable glories of heaven. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession." Heb. 4:1. Let us heed the admonition of the apostle: "That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Phil. 1:27.

A great general, on the eve of an important battle, was asked how he expected to win against such overwhelming numbers and insuperable obstacles as he was compelled to face. He replied: "Put your ear to the ground and listen to the tramp, tramp, tramp of 40,000 men, marching under an undefeated flag, fired with one purpose, and moving for-

ward with unconquerable spirit to reach the hilltop." Do I hear someone ask, "How do the people called Baptists expect to win, to come from under heavy obligations, and start a new crusade for Christ?" I wish to answer: "Put your ear to the ground and listen to the tramp, tramp, tramp of millions marching under the undefeated banner of the King of kings and Lord of lords, who are spiritually reinforced, and fired with a grim determination to press on the upward way; and looking 'unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.'" Eph. 3:20-21.

"Out of the shame of my coward heart,
Out of my night of defeat,
Lift me, O, God, to the battle again,
Cover my bitter retreat!"

Out of despising my weakness and rout,
Out of the love of Thy soul,
Purge me, oh purge, with thy hyssop, dear Christ,
Give me my spirit made whole!

Beaten, but still undefeated, I pray,
Thou of unconquerable hand,
Reach me my poor broken saber again,
I pledge thee to die or to stand!

By the wonder of heaven's forgiveness,
By the lovely lure of Thy light,
By the spirit of victory eternal,
God fling me again to the fight!
For it is time to seek the Lord."

(Continued from Page 15)

Doty Springs.....S. M. Massey, McCool, Miss.
 Edgefield.....S. M. Massey, McCool, Miss.
 Harmony.....S. M. Massey, McCool, Miss.
 Hurricane.....J. W. White, Kosciusko, Miss.
 Jerusalem.....L. A. Roebuck, Newton, Miss.
 Kosciusko 2nd.....W. A. Williams, Kosciusko, Miss.
 New Salem.....W. A. Williams, Kosciusko, Miss.
 New Hope.....W. A. Williams, Kosciusko, Miss.
 North Union.....B. F. Odom, Center, Miss.
 Pleasant Ridge.....A. E. Lucas, Sallis, Miss.
 Pilgrims Rest.....W. A. Williams, Kosciusko, Miss.
 Samaria.....J. B. Perry, McAdams, Miss.
 Sand Hill.....W. A. Williams, Kosciusko, Miss.
 Williamsville.....B. F. Odom, Center, Miss.
 Spring Dale.....B. F. Odom, Center, Miss.

LAFAYETTE COUNTY

Abbeville.....Joe Sturdivant, Abbeville, Miss.
 Bay Springs.....A. B. Royal, Taylor, Miss.
 Bluff Springs.....A. B. Royal, Taylor, Miss.
 Dillard.....A. B. Royal, Taylor, Miss.
 Harmony.....W. M. McGehee, Tyro, Miss.
 New Elbethel.....W. M. McGehee, Tyro, Miss.
 New Hope.....W. M. McGehee, Tyro, Miss.
 New Prospect.....W. M. Brown, Pontotoc, Miss.
 Philadelphia.....W. M. Brown, Pontotoc, Miss.
 Shiloh.....W. M. Brown, Pontotoc, Miss.
 Tula.....Joe Sturdivant, Abbeville, Miss.

LAUDERDALE COUNTY

Midway.....R. W. Sumrall, Meridian, Miss., R 1
 Arkadelphia.....Perry Davis, DeKalb, Miss.

Hebron.....H. V. Sollie, Meridian, Miss., R 8
 Meridian 15th.....T. M. Fleming, Meridian, Miss.
 Pine Grove.....R. E. Moore, Collinsville, Miss.
 Salem.....C. E. Dearman, Cuba, Ala.
 Long Creek.....R. E. Moore, Collinsville, Miss.
 Collinsville.....R. E. Moore, Collinsville, Miss.
 Daleville.....W. L. Collins, Meridian, Miss., R 4
 Fellowship.....Ed Grayson, Meridian, Miss.
 Hickory Grove.....W. L. Collins, Meridian, Miss.
 Marion.....T. B. McPheeters, Bonita, Miss.
 Mt. Gilead.....Ed Grayson, Meridian, Miss.
 Mt. Horeb.....Gordon Ezzelle, Meridian, Miss.
 Mt. Olive.....Ed Grayson, Meridian, Miss.
 Mt. Vernon.....W. E. Green, Meridian, Miss., R 5

LAWRENCE COUNTY

Arm.....Mark Lowrey, Silver Creek, Miss.
 Wanilla.....Solon Walker, Wanilla, Miss.
 Antioch.....B. E. Phillips, New Hebron, Miss.
 Bethel.....W. D. Sandifer, Wesson, Miss.
 Bismark.....R. R. Walker, Morgantown, Miss.
 Jayess.....D. W. Glover, Monticello, Miss.
 New Hope.....F. M. Britt, Silver Creek, Miss.
 New Zion.....G. L. Stockstill, Bogalusa, La.
 Oma.....Silas Harrington, Oma, Miss.
 Providence.....Rev. Pope, Ruth, Miss.
 Silver Creek.....J. T. Dale, Collins, Miss.
 Shiloh.....Mark Lowrey, Silver Creek, Miss.

LEAKE COUNTY

Tuscola.....R. C. Barham, Madden, Miss.
 Cedar Grove.....J. L. Moore, Union, Miss.
 Corinth.....J. L. Moore, Union, Miss.

Center Hill.....B. F. Odom, Center, Miss.
 Freeny.....R. G. Clarke, Walnut Grove, Miss.
 Good Hope.....J. H. Street, Harpersville, Miss.
 Madden.....V. Childress, Sebastopol, Miss.
 Mt. Carmel.....B. F. Odom, Kosciusko, Miss.
 Renfro.....E. L. Taylor, Zama, Miss.
 Rocky Point.....B. F. Odom, Kosciusko, Miss.
 Salem.....G. C. Carlisle, Carthage, Miss.
 Springfield.....Jodie Moore, Union, Miss.
 Standing Pine.....A. M. Langston, Carthage, Miss.
 Thomastown.....C. T. Johnson, Clinton, Miss.

LEBANON ASSOCIATION

Greens Creek.....E. M. Bilbo
 Big Level.....A. L. O'Briant, Hattiesburg, Miss.
 Calvary.....E. M. Bilbo, Hattiesburg, Miss.
 Cartersville.....R. W. Watts, Columbia, Miss.
 Baxterville.....R. W. Bryant
 McLaurin.....D. A. Hogan, Brooklyn, Miss.
 Purvis.....R. H. Campbell, Wiggins, Miss.
 Wiggins.....G. M. May, Purvis, Miss.
 Corinth.....A. L. O'Briant, Hattiesburg, Miss.
 Dixie.....L. H. Harper, Lumberton, Miss.
 Good Hope.....Luther Turner, Richton, Miss.
 Macedonia.....J. W. Brown
 Military.....Pearce's Creek
 Providence.....Red Hill
 Richburg.....A. L. O'Briant, Hattiesburg, Miss.
 Camp Tatum.....A. L. O'Briant, Hattiesburg, Miss.

(Continued next week)



Baptist Student Union



President, Leo Green, Miss. Col., Clinton
 V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
 Treasurer, Arny Rhodes, Ole Miss.
 Reporter, Lavonne Reeves, MSCW

Address all communications to Box 1337, Columbus, Mississippi

WORDS FROM STATE REPORTER

As we come to the end of the year, we like to take a glance backward to see just what we've done—how far we have traveled down this B.S.U. road. In reply to a request from the State B.S.U. President, we have had reports from three of the colleges of the State summarizing their outstanding achievements for the year. They are as follows:

The Mississippi State B.S.U., under the able leadership of Tommie Hand, of Minette, Alabama, forged into some new fields this year. Perhaps their most outstanding innovation is the B.S.U. News, a bi-monthly paper, edited and published for the Baptist students on their campus. Dr. Caswell, of Greenwood, Mississippi, was secured to speak on the campus for several days in the first part of the session. Daily prayermeeting and Master's Minority groups have been held on the campus during the entire year with very good attendance. Prayer life has been stressed on the campus more than ever, and as a result of this intensive prayer life, many have been led to play for special religious service. Tommie writes, "Prayer is responsible for it all . . . We are not spectacular." Perhaps this sentence will tell a whole lot, though brief, about their work at Mississippi State. A B.S.U. member of another campus was asking Tommie Hand how he kept his boys at council meeting. Her council had been coming and staying for an hour, and then one by one, excusing themselves and leaving. Tommie replied: "That's the least of our worries. We get so interested that we lose sight of time. We rarely ever think of leaving before eight or nine o'clock on council night—and often we stay

later than that." Work like that must have results.

M.S.C.W. this year cooperated with the State and Southwide B.S.U. organizations in the summer programs, the State student convention at Jackson, (45 delegates), the student night programs during the Christmas holidays, and all the special weeks observed by students as Vocational, Evangelistic, etc. During the evangelistic week, we had the privilege of having Dr. George W. Truett at Columbus, First Baptist Church. Four Baptist girls from the college were won to Christ during that week. Four joint council meetings were held with the Mississippi State B.S.U. for the purpose of coordinating their work a little more, and two B.Y.P.U. socials were held jointly with them at the Baptist Workshop in Columbus, to link the two schools together more socially. Miss Dick McConnell spent three days on the campus—during that week we had an attendance of a little over a hundred each day at noonday prayermeeting. In March a training school was conducted at the Baptist Workshop in connection with the B.Y.P.U. Training School at the church up town. Mr. Auber J. Wilds, Brother Estes, of Brooksville, and Brother Riley, of Okolona, were the instructors. Under the direction of Miss Romaine Berryman, faculty representative, students have transformed the backyard of the Workshop into a garden. Flowers were planted, the whole place cleaned up, and a fish pond was laid out. Fish were presented to the girls by Dr. and Mrs. Franks. The Baptist girls of M.S.C.W. helped to entertain the State Baptist Convention, and the State W.M.U. Conventions, which met this year in Col-

umbus—a tea for each, and helped with a banquet for the silver anniversary of the Y.W.A.'s.

Mississippi College boasts some great achievements for this session. In October they were joint hosts with the First Church, Jackson, to the State Student Convention. Mississippi College students took part on thirty student night programs during the Christmas holidays. In March they entertained at an overnight houseparty on the Choctaw campus for leaders from every college of the State. It was in that meeting that plans were made for the State's part in the Southwide Student Movement started by Mississippi last year. Mississippi College had the privilege of entertaining the first R.A. Conclave in April when two or three hundred boys from 9 to 12 came together for a convention. Leo Green, State and new local B.S.U. President, was tribe chieftain for them. Each boy was given charge of a certain number of the young visitors, and from all accounts, the little fellows enjoyed their stay with the Choctaws. Mississippi College brought a delegation of 20 to Columbus to hear Dr. George W. Truett during his stay there, and another delegation of that number to attend the State Baptist Convention. Perhaps their outstanding result for the year was the organization of the first B.S.U. on a Junior college campus. The new B.S.U.—at Raymond, Hinds County Junior College, is growing steadily, and already works like a veteran.

These are the achievements of three of our colleges. We'd like to hear from the others. If you have not already summarized your work for the year, do so right away and send a carbon copy to the State Reporter.

—O—

Edna Ruth Davis, of M.S.C.W., plans to make a scrap book of B.S.U. for the Baptist Workshop next year. She would like to exchange pictures of happenings on every campus next year with those of other schools. Will the Baptist student correspondents or reporters of the other schools

get in touch with her? She is very anxious to start exchanging soon. Her address is Box 1420, M.S.C.W., Columbus, Mississippi.

INSTALLATION SERVICE

Sunday evening, May 1, the newly elected B.S.U. Council walked with the old Council down the aisle of the First Baptist Church as the organ played softly "Living For Jesus." The new Council formed a semi-circle in front of the old Council on a dimly lighted pulpit. Grace Bush, President, read the pledge with the new Council repeating. After the old Council gave the lighted candles to the new, the two Councils marched off the stage singing "I Would Be True," the Workshop song.

New officers of the B.S.U. Council are: President, Grace Bush, Columbia; First Vice-President, Lavonne Reeves, Norfield; Second Vice-President, Vivian Duffee, Gulfport; Third Vice-President, Josephine Crain, DeKalb; Treasurer, Ina Mae Turner, Summit; Secretary, Winnie Madison, Brooksville; B.Y.P.U. Director, Clara Brashers, Gunnison.

Y.W.A. Director, Ernestine May, Starkville; East End Church Representative, Ethel Gates, Mendenhall; Town Girl Representative, Margaret Ward, Columbus; B.S.U. Magazine Reporter, Edna Ruth Davis, Port Gibson; Local Reporter, Kendal Gibson, Monticello; House Beautiful Chairman, Gladys Clement, Terry; and Willie Grace Tullos, Morton; Chorister, Myrtle Rose Letts, Laurel; Pianist, Wilna Ruth Ray, Indianola; Faculty Advisor, Miss Romaine Berryman. Kendel Gibson. Rptr.

—BR—

Bill was telling his friends in the barber shop how he had said a good word for a so-called enemy.

"You did?" asked one.

"Ya'as. I said he owns the finest home in town and that automobile he was driving was worth at least \$5,000."

"Whom did you tell that to?" queried one of the barbers.

"The assessor of taxes," replied Bill.—Ex.